

Spirit of the British Empire

A Study Introductory to the Description and History
of the Territories and Subject Peoples of the Empire

By Sir Sidney Low

Lecturer on Imperial History, King's College, London University

IN an oft-quoted passage of his "Expansion of England," Sir John Seeley said that the English people created a world-empire in a fit of absence of mind. It would, I think, be nearer the truth to suggest that they did the great work in a temper of persistent reluctance. We never set out consciously to found an empire; we were always rather alive to its burdens than its glories; we were much more anxious to diminish than to enlarge our territorial responsibilities. The history of British expansion is rife with paradoxes. The strangest paradox of all is that a dominion of unparalleled extent should have fallen to a people who did not want it.

The mood of mind which is called "Imperialism" is not deeply rooted in the English character. Of all the great Western peoples, the British are the most imperial and the least imperialist. The idea of conquest, of ruling subjugated races and nationalities, has never appealed to the nation as a whole, though it may sometimes have fascinated classes and individuals, and for brief periods has swept the country with a wave of emotion.

When the modern race for empire started with the opening of the Western world by the explorers, and the closing of the Eastern world by the Turkish conquests, the English were the last to join. The Spaniards, the Portuguese, the French, the Dutch, saw and grasped the possibilities of territorial acquisition and national aggrandisement much earlier. The British were hardy mariners and energetic sea-traders, and after the great ocean roads had been indicated by Prince Henry the Navigator, Vasco da Gama, and Christopher Columbus, they took their share, and more than their share, in the grand adventure of

world discovery. No Portuguese, Genoese, or Hollander accomplished enterprises so important as Drake's circumnavigation of the globe, or so arduous as Frobisher's voyages in the North Atlantic. But the English went out to seek trade-routes, and to find new or better openings for commerce; they did not set forth to conquer or to fight, though they fought hard enough when a legitimate occasion came their way.

In the last twenty-five years of Queen Elizabeth's reign the flame of a romantic and passionate nationalism burnt fiercely in many British hearts, and there were Englishmen, like Walter Raleigh and Drake himself, who had a vision of a mighty empire for England beyond the seas.

That brilliant dream faded with the waning of the brief and glorious era of its birth; and not to many Englishmen was it vouchsafed, least of all to those who were the governors and rulers of Britain. To Spain, and a little later to France, it seemed that the lands inhabited by heathens, ignorant, barbarous, and weak, were naturally destined to add to the power and the wealth of the Christian monarchies.

England had its piratical land-grabbers and gold-stealers and its zealous missionaries; but it is not to the English of the sixteenth and seventeenth centuries that one must turn for the fruits of Imperialism, at their worst, or at their best. The Englishman, when he met the American Indian, had no special desire either to make him a slave or to make him a Christian. He would have preferred to trade with him, if trade had been possible.

In the English mind the sentiment of empire found itself in conflict with other feelings and ideas. The development of parliamentary institutions and

THE BRITISH EMPIRE

the system of local self-government, which had been growing steadily from the Anglo-Saxon times, had given Englishmen certain simple and definite convictions upon the relations of states and individuals. They held that government should be carried on, so far as possible, with the consent, and in the interests, of the governed; and that free men in a free community ought to have a voice in the management of their common affairs.

Fundamental English Principles

They believed in the supremacy of the law, which meant that authority should be exercised according to fixed rules, based on morality and the general will, and that every citizen should be able to find in the Courts of Justice protection against arbitrary power, whether it was that of a monarch, a privileged class, or a private combination. And they also felt very strongly that every man was entitled to the secure enjoyment of his lawfully acquired property, and should be allowed to reap the fruits of his own efforts and activities, so far as these were consistent with the public interests.

Freedom, self-determination, the rule of law, and individualism were what the Englishman valued and wanted. Being much more intent upon practical results than philosophical symmetry he was, and is, ready to subordinate theories to facts, and to accept frequent and illogical compromises.

Private Enterprise Made the British Empire

Imperialism, the conception of empire, does not fit easily into this programme. The idea of domination, of conquest, of the subjection of one nation or people to another, is alien from it. The English have gloried in their warlike exploits, particularly in those performed at sea; but they do not extol militarism. They have always had a feeling—often conveniently, and sometimes cynically, ignored in practice—that martial adventure needs to be justified on higher grounds than those of expediency or cupidity. To foreigners this contradiction between theory and

practice has seemed hypocritical. But the moral sentiment was genuine, if its practical expression was often confused and inconsistent.

The British Empire grew out of private enterprise and effort, and was the outcome mainly of the British love of liberty and the British zest for trade. While the Spanish, French, Portuguese, and to a less extent the Dutch, Governments systematically encouraged the annexation and exploitation of overseas territories, British Governments regarded the process with indifference, even with aversion. Englishmen and Scotsmen might, if they chose, found "plantations" in America, or set up trading stations in the East Indies. But they did so at their own cost and their own risks; they must not look to the King's ships to defend them, or the King's ministers to push their interests. Except during the brief Elizabethan and Cromwellian interludes, the State preferred to stand aloof.

Early Colonists were Unassisted

Raleigh and Sir Humphrey Gilbert received a strictly limited amount of Royal support in their attempts to establish settlements in Virginia and Newfoundland. Nothing came of these abortive essays; the real colonisation of the North American Continent was begun and carried to success with little more than a kind of contemptuous tolerance from the central authority.

The Pilgrim Fathers sailed for Massachusetts, not because the English Government wanted them to go there, but because the English Government of the period had made it impossible for them to stay at home. They were seekers after that religious liberty which was denied them in Britain. The Government of King James I. did not object; if a few Puritans and Calvinists chose to set up their conventicles across the Atlantic they might do so. But it was their own affair; they must fight out their battles with the natives, contrive to pay their way without drawing upon the Royal exchequer, break up the wilderness, and make it habitable, by their own exertions. There was,

THE BRITISH EMPIRE

however, another side to the picture. If the central government did little to help the colonies it did not oppress them. It did not, like Spain in South America, keep them under the despotic rule of satraps engaged in amassing bullion and forwarding it to the home treasury; it did not, as France did, endeavour to reproduce a European and ecclesiastical system beyond the Atlantic. New England, unlike new France, was not held in leading-strings. The British conception of liberty implied that a community should manage its affairs and control its local legislation. Even the reactionary Stuart regime, under Charles I., and again after the Restoration, acquiesced in this theory, partly from mere indifference and preoccupation with more interesting matters, but also because of the ingrained habit of subordinate and local self-government.

Self-Government with the Pilgrim Fathers

Thus it seemed natural that any body of settlers which could establish itself on the soil of America should develop its own system of self-government. After the first pioneering struggles were past the colonists set to work with the English Constitution and the English urban corporations as their model. They formed their assemblies or elective councils, which were little parliaments intended to make laws for the settlement and supervise its administration.

The Pilgrim Fathers had this project clearly in their minds even before they landed at Plymouth Rock. On board the *Mayflower* each member of the party signed a joint agreement "to combine themselves into a civic body politic," and to frame "such just and equal laws . . . as shall be thought most meet and convenient for the general good of the colony unto which we promise all due submission and obedience."

The Massachusetts Bay colonists, a few years later, established what was in fact a miniature House of Commons, elected by all the freemen of the townships, to which the Governor and

his "assistants," who formed the executive, were responsible.

Authority in England looked rather grudgingly at the constitutional autonomy of these new little free states beyond the Atlantic, but on the whole accepted it. Maryland, Carolina, and the West Indian islands laid claim to their legislatures, and were allowed to have them. Barbados, a Royalist colony, after a conflict with the Cromwellian Government, was guaranteed against interference from the home Parliament, on the ground that the settlers were not represented in it.

Dominion Home Rule from the Beginning

In principle it may be said that "Dominion Home Rule" was asserted by the English oversea colonists from the outset, and not really challenged by the Mother Country, though often hampered by arbitrary Governors, and the Privy Council, the Crown, and the Cabinet.

It was, however, the commercial aspects of Imperial expansion which interested Englishmen more than the political. The colonists, though they had a sturdy sense of their own rights, cared little for constitutional theories so long as they were free to get on with their business of making themselves comfortable in the new countries and trading profitably with the old. The Government and the people at home took much the same view. They looked on the settlements in America, the stations in Africa and Asia, chiefly as agencies for promoting British commerce.

Colonies as Commercial Agents

The commercial motive inspired the Navigation Acts of 1657 and 1660 which confined the importation of goods from Asia, Africa, and America to British-owned and British-manned vessels, and prescribed that all commodities imported into a colony should be shipped from England. Further, certain valuable colonial products—such as sugar, tobacco, and dye-stuffs—could only be exported from a British colony to Great Britain or another colony. The Acts have been condemned as narrow and monopolistic, and in the later eighteenth

century they provoked much resentment in the colonies. But they were in accordance with the economical doctrines of the time. Nor were they wholly to the disadvantage of the colonists, who were assured of a secure market for their raw materials and agricultural products, were very favourably placed to resist the competition of their French and Dutch and other colonial rivals, and were contributing, on comparatively easy terms, to the English maritime supremacy on which they relied for protection against the aggressive ambition of foreign nations.

The Three Roots of Empire

Sea-trade, sea-power, and oversea settlements—these three things were intimately associated from the days of Cromwell, perhaps the greatest of our Imperial statesmen. "I want ships, colonies, and commerce," said Napoleon, casting envious eyes upon Britain, which had all three. Our wars of the seventeenth and eighteenth centuries were largely wars of trade, wars to prevent the military monarchies of Continental Europe from depriving us of the advantages we had gained, or hoped to gain, by the energy and enterprise of individual Englishmen.

In the course of the long struggle we seized island after island, and turned the French out of Canada and India, and the Dutch out of South Africa, and we staked off for our own the last of the New Worlds, the immense and magnificent world of Australia.

Empire Builders Despite Themselves

Our contention was that all these proceedings were purely defensive, designed to protect us in our peaceful labours, including therein the work of Bristol middlemen and London financiers as well as that of Jamaica sugar-planters, Virginia tobacco-growers, and New England farmers.

Our maritime instinct fastened upon good naval stations and strategic bases; but generally the idea of ruling over subject races did not captivate us.

This is seen in the transactions which eventually brought all India under the

Imperial Crown. The East India Company, originally "The Governor and Company of the Merchants of London Trading to the East Indies," was intended to be a commercial association, and never wanted to be anything else. It was forced, much against the will of its shareholders and directors, to fight the Portuguese, the Dutch, and the French. Eventually it found itself compelled to take a leading part in Indian politics, to raise large armies, to assume control of native states, and to absorb great kingdoms and populous provinces. But if the factors and shipping clerks turned themselves into generals and statesmen, won battles, set up and pulled down dynasties, they did so in order to defend their warehouses and stations.

It was the French under Dupleix who consciously embarked on the path of Asiatic empire. The English had no such ambition, though individual Englishmen like Clive might have cherished it; but they did not mean to be deprived of a profitable business.

The British Sense of Liberty

They met the French with their own weapons, and beat them. The directors regarded the enterprise of their agents with misgiving, and were always more eager to hold them back than to urge them on. Their doubts were shared by the nation. Many Englishmen were ashamed rather than proud of the military and diplomatic successes which, as they thought, enabled a few adventurers and speculators to fill their pockets with the wealth drawn from decadent Oriental dynasties and their enfeebled subjects. The greatest of the pro-consuls, Clive and Warren Hastings, were angrily assailed and shamefully persecuted. The British sense of liberty and justice revolted against the idea of preying upon a subjugated people.

Parliament and the Cabinet were forced to take over the control of the Asiatic territories and insist that they should be governed in the interests of their inhabitants rather than in those of the East India Company. On the whole it can be said that after



WEST AFRICA PAYS A VISIT TO ENGLAND

The Emir of Katsena, one of the most enlightened Mahomedan rulers of Northern Nigeria, paid a visit to England when on his way to Mecca for the Annual Pilgrimage, and was received by the King on July 11th, 1921. Here he is seen standing, barefooted, outside an hotel in Liverpool, with his brother and son. He has done much to further the prosperity and well-being of his country, and good roads and motor-cars now form part of the new civilization introduced by this enterprising ruler

THE BRITISH EMPIRE

the first brief period of unchecked mercantile exploitation, we have administered British India in this spirit. We instituted a paternal government under a bureaucracy, which had many bureaucratic defects, but was at any rate incorruptible and industrious, and was genuinely anxious that the tribes and races of India should be treated with justice and humanity.

The ideal of eventual self-government was never lost sight of at home. It was embodied in Queen Victoria's Proclamation of 1858, after the Mutiny and the

privileges were prematurely granted, are questions open to discussion. But the Montagu-Chelmsford scheme was a striking expression of the British Spirit of Empire, and its fundamental conception that men—white, brown, or black—have an inherent right to all the political liberty which they are capable of exercising.

Hostile critics abroad, and sometimes at home, have spoken of the "Robber Empire." It robbed on the whole with singular moderation. It might have made itself much larger if it had

been animated by a consistent zeal for territorial acquisition; and it could have expanded more rapidly. Well before the middle of the seventeenth century Britain could have made an end of the French power in North America. Quebec was captured in 1628, and all New France was temporarily lost to the French Crown. By the Peace of St. Germain, in 1632, it was all given back, and Quebec had to be taken again, and Canada reconquered, a century and a quarter later.

In 1746 the Massachusetts militia

captured Louisburg, the French naval base and fortress which was the key to the St. Lawrence; but the home Government restored it to France at the peace, in spite of the protests of the colonists. It is true it fell to us later, just as German New Guinea came to the Empire after the World War of 1914-18. If the representations of the Queensland Government had been listened to in 1888 the Germans would never have been permitted to plant themselves in the great island.

At the close of the Napoleonic wars in 1815 we had the extra-European



YOUTHFUL DEVOTEES OF FASHION

Side view of the engaging children seen in the colour plate opposite. The coronet is secured to a stiff tuft of curly hair left on the top of the otherwise shaven head. Artificial modification of the skull is still practised among certain tribes, but these cranial disfigurements do not affect mental vigour

Photo, Northcote Thomas

final transfer of the Company's political powers to the Crown, when it was declared that neither creed nor colour would impose any legal disability upon the Queen's Indian subjects, nor debar them from opportunities of employment in the public service. There was a still more emphatic assertion of the same principle in Lord Morley's India Councils Act of 1909, and in the great constitutional reforms which are associated with the names of Mr. Montagu and Lord Chelmsford. Whether the "dyarchy" system was well devised, or whether electoral and legislative



GEWGAWS OF PRIMITIVE SOCIETY

Nigerian maids waiting the signal to perform certain rites in a tribal ceremony. Their bracelets are of hippo ivory, anklets and garters of cowries, and necklaces and "coronets" of long red beads

THE BRITISH EMPIRE

world at our feet, and might have taken almost what we pleased. But the "Robber Empire" left its defeated rivals in possession of much that it could have had from them if it had not been more anxious to limit than to extend its area of subject and alien territory. Even in India it stayed its hand. We were compelled to annex the state of Mysore because of the misrule of the Maharaja. After we had held it for fifty years and got it into admirable order, we restored it to its former status under the representative of the dethroned dynasty. It is seldom that any other Imperial Power, ancient or modern, has resigned territory except under compulsion. Great Britain has done it voluntarily on several occasions.

Its own true colonies, the settlements planted by Englishmen in waste or savage lands, it has held lightly, and always, as it would seem, with an innate consciousness that they must in the end receive independence. The feeling goes far to explain the complacency with which the Mother Country acquiesced in the loss of the American colonies.

Magna Carta of the Empire

There was no popular enthusiasm behind the attempt of King George and his Ministers to subdue a body of Englishmen who were, or conceived themselves to be, in revolt against arbitrary rule and taxation.

After the separation of the United States the principle of colonial autonomy could not be seriously questioned. In Britain there was little disposition to question it. When Lord Durham proposed to allay the Canadian discontent by the grant of responsible government, there was no opposition worth considering. One colony after another obtained its autonomous Constitution as a matter of course; the privilege was only withheld where the majority of the inhabitants were of non-European descent, and not always then. The Union of South Africa has the fullest dominion status, though its white citizens are far outnumbered by the subject coloured population. Even in the Crown Colonies the

Governor is usually assisted by a representative or partly elected council, and the revenues must be allocated to local purposes. By the Colonial Laws Validity Act, which has been called the Magna Carta of the British Empire, all moneys raised from the inhabitants of any British state, colony, protectorate, or other "possession" must be expended for its use and benefit alone and in accordance with its laws or ordinances. In the self-governing states the legislative assembly may furnish ships or money for the navy; in a Crown Colony the Governor and Council may equip a military contingent for Imperial service.

Great Britain Cannot Levy Tribute

But in either case the contribution is supposed to be made voluntarily by the community. Great Britain cannot levy tribute from her Dominions and Dependencies, nor draw upon their resources, even for the joint purposes of the whole realm, except with their consent.

When the Mother Country set up the daughter-states with establishments of their own, it followed the American precedent and endowed them with amazing liberality. It hastened to pass on its territorial liabilities to the new nations, and handed over to small colonial communities enormous tracts of land on which no colonist had set foot. The sparse population of settlers and townsmen scattered round the sea-board rim of Australia became the proprietors of an island-continent nearly as large as Europe.

Munificent Endowments of the Colonies

There were some political thinkers and statesmen in England (Disraeli was one of them) who objected to these munificent endowments, and thought that the immense "undeveloped estates" of the Empire, as Joseph Chamberlain afterwards called them, should be reserved for the common benefit of all the Imperial peoples, including the swarming populations of the overcrowded European islands. But we wanted to be generous; the nation

THE BRITISH EMPIRE

at large did not know the value of what it was giving away; and the political and official classes were quite willing to be relieved of the cost and trouble of looking after a few million square miles of desert and scrub at the other end of the world.

Dominions Secure Rights of Nationhood

The people of the United States had to fight hard and long for their independence. The people of the British Dominions secured the rights of nationhood without such sacrifices. Their limited internal autonomy was smoothly enlarged until it covered almost every form of public activity. The theoretical control of the Imperial Parliament became as obsolete in practice as the Royal veto on legislation. By the end of the nineteenth century the Dominion of Canada, the Commonwealth of Australia, the Union of South Africa, and the Colonies of New Zealand and Newfoundland, controlled their own destinies, except in respect to foreign policy. In international affairs the Empire was still a unit, directed from the British Foreign Office in Downing Street. It was, however, felt that the Dominions should have a share in shaping the policy, and that they should also contribute towards the cost of the Imperial Navy.

A Council of the Whole Empire

In the later years of Queen Victoria's reign there was a vigorous movement in England in favour of Imperial Federation, with a single elective Parliament or Congress for the whole Empire. The project came to nothing, since the Dominions showed no disposition to join a Parliament in which their representatives could always be outvoted by the preponderating British majority. It was thought better to discuss joint concerns in periodical conferences, attended by the Premiers and other Ministers of the several states, as well as by representatives of India and the Crown Colonies.

Many hoped that this characteristically British assembly would in time develop into a real Empire Council or

an Empire Cabinet. This consummation was actually reached during the Great War, when the representatives of the oversea states were made members of the War Cabinet, and thus became jointly responsible with the British Ministers for the conduct of the campaign. It was anticipated that the system would be continued, and that a real Empire executive, composed of Ministers and Privy Councillors from all parts of the King's Dominions, would come into existence.

But the War Cabinet expired with the peace, and the projected conference or convention to discuss a new Imperial Constitution was abandoned by the desire of the Dominion Cabinets. They were not anxious for any formal scheme of closer union which might derogate from their own freedom of action. That freedom was much enlarged during the peace negotiations at Paris.

Dominions as Independent Nations

In the Covenant of the League of Nations it was provided that the British Dominions should be severally represented by their own delegations in the Assembly of the League, which delegations might or might not cast their votes on the same side as the English members.

The initiative for this highly important change came from the British Government, not from the Dominions themselves. They, however, accepted it readily as the formal acknowledgment of the status they had been demanding. It gave them complete political equality within the Britannic realm; and it did more than that, for it was virtually an acknowledgment that they were independent nations.

The Empire, through all its internal mutations, had remained a single "person" in international law; in the family of states it spoke with one voice, which was assumed to be the voice of all its members. After the quiet revolution of Paris the situation was different. Each Dominion could negotiate with foreign governments, and take part in international conferences. Its position, in fact, would be very much

THE BRITISH EMPIRE

that of Belgium, or Argentina, or any other of the minor independent Powers. It is to be expected that similar rights will be exercised by the Irish Free State, and be allowed India, which already has been officially certified to have gained (for external purposes) the status of a Dominion.

"The British Empire," said General Smuts, after the Versailles Treaty had been signed, "has ceased to exist." He meant that it was no longer an empire in the old sense, which implied some kind of *imperium*, a domination over subordinate and subject peoples. That relation it still, for the present, retains in the African dependencies inhabited by primitive or semi-civilized tribes. Elsewhere the conception is that of a number of independent states, varying in size and population, but dealing with one another on a footing of complete political equality, and acting together in furtherance of certain common objects. The association is voluntary and conditional; it is within the power of any member to refuse to cooperate in measures adopted by the others.

The New Commonwealth of Nations

The altered relationship is leading to a change of nomenclature. "Imperial" is out of favour; the word "Empire," with all its splendid and historic associations, is dropping out, and even in official documents is employed with a kind of hesitation. In the Irish "Peace Treaty" of 1921, the Agreement between Mr. Lloyd George's Cabinet and the Sinn Fein leaders, there is an apologetic reference to "the community of nations known as the British Empire"; the members of the Irish Legislature are to promise "fidelity" to the King as head of "the British Commonwealth of Nations." This latter phrase may be generally adopted, in spite of its want of precision; for the transformed Empire is not exactly a Commonwealth. In reality it is an Alliance between a number of states and peoples, linked together by a common sentiment and mutual interests, and intended to be permanent, so far as permanence can be predicated of any such arrangement.

The formal tie is that of allegiance to the Sovereign. Every inhabitant of all the states and dependencies is a subject of the reigning King of England. Allegiance, however, when it is convertible into a mere declaration of "fidelity," does not seem to imply very definite legal obligations.

A Unique Political Experiment

It does involve a species of common citizenship, and forbids the people of one of the associated countries to treat those of the others as aliens. Technically, secession from the group by any state or province would be treason against the Crown; in practice it is admitted that the penalties would not, or could not, be enforced in the case, at least, of the more powerful Dominions. Still, the King's subjects in all the Britannic lands feel that they have common attachments, sympathies, and traditions, which they do not share with the world outside.

Will these two bonds—the bond of sentiment and the bond of interest—suffice to keep the Alliance in being? Will so loose a union stand the strain of internal friction and international rivalry, or will it be found necessary to resort to some more highly organized constitutional integration? These are questions which only the future can answer. The British peoples are committed to another of their unique political experiments. Whether it succeed or fail, it is made in the spirit which has animated their development and expansion in the past.

The Imperial Crown Laid Aside

Voluntarily, and of deliberate purpose, with no irresistible pressure from without or within, the Empire has laid aside the Imperial Crown and put off the purple robe. It survives, not as the embodiment of power, but as the free expression of the will of the free nations, held together by their own assent and their own unfettered choice. And thus transformed and remoulded it may escape the fate of the great empires of the past, and live "through summers that we shall not see in dim centuries to come."



SHADED POMPS AND CIRCUMSTANCE FOR THE SHEHU OF BORNU

In Africa, as in Asia, umbrellas are part of the insignia of majesty. Most splendid of African potentates were formerly the Shehus of Bornu, the ancient kingdom on the shores of Lake Chad, whose grandeur was such, old chroniclers say, that even the dogs' collars were of gold. Under British administration Bornu is recovering something of its old prosperity

British Empire in Africa

I. A Study of the African & His Country

By the Rt. Hon. Sir Frederick Lugard, G.C.M.G.

Author of "Our East African Empire"

Four chapters are devoted to this immense territory. The eminent African explorer and administrator here presents a general view of British Africa based on personal experience; Mr. Hamilton Fyfe a more comprehensive survey of the lands and peoples; while Mr. Northcote Thomas writes especially of native manners and customs, and Sir H. H. Johnston concludes with an historical outline. For Egypt, Rhodesia, and the Union of South Africa there are separate chapters

TIME was when Africa was a great unexplored continent, and the atlases of the 'sixties depicted it as bristling with names along its coast, but with the vaguest possible indications of lakes, mountains, and tribal divisions in its vast interior. British explorers, Livingstone, Stanley, Cameron, Speke, Grant, Burton, Thomson, and others, have almost within living memory laid bare its secrets which had remained impenetrable to the older civilizations. Only in 1922 did the last of the great explorers—Sir John Kirk, the companion of Livingstone—pass from among us.

Fifty years ago the writer of an article descriptive of the natives of Africa would probably have had to draw largely on his imagination, or at least on the conjectures of travellers. To-day so large a mass of information has been accumulated regarding the ethical affinities, the language, manners and customs, laws and usages, and religions of innumerable African tribes that it would fill an encyclopedia. To present a vivid picture, for a popular work, of the salient facts of African life in a brief article, and necessarily devoid of scientific detail, is no easy task.

In our childhood, those of us who have reached middle age believed vaguely that the peoples of Africa were all negroes, and that those who were not engaged in singing hymns as Christian converts were either bloodthirsty cannibals or miserable slaves, chained together for export to Arabia or Turkey in Arab dhows. The country itself we imagined to consist of dense, impenetrable, and pathless forests peopled by

elephants, pythons, and lions. I will do my best to present to the readers of this work in this brief introductory article a picture, with outlines less vague, of the country and its people.

First let us premise that in the whole of Northern Africa there are no tribes which can properly be called negroes. This portion of the continent is peopled by races variously called Arabs, Berbers, or Hamites, some of which have penetrated far into Central and West Africa. The northern part of the Anglo-Egyptian Sudan is the only portion of Northern Africa under British control. Egypt is fully dealt with elsewhere.

The Arab portion of the Sudan is thinly populated and includes large tracts of desert. Its inhabitants are Mahomedans, and appear to be peculiarly subject to waves of religious excitement and fanaticism. They were easily carried away by the preaching of the Mahdi, and of their reckless bravery I was myself a witness at "McNeill's Zariba" on March 22, 1895. The rule of the Mahdi and his successor, the Khalifa, reduced the population from about eight and a half millions to less than two millions in a few years. The Khalifa was overthrown at Omdurman in 1898, but so easily gullible are these desert tribes that in spite of all the misery they had suffered under the rule of the Mahdi, and the proof of the deception he had practised, no fewer than thirteen Mahdis were able to get some following between the years 1901 and 1916.

The camel was the only means of transport over the waterless, sandy tracts of the Western Sudan. The



A HEAVY RESPONSIBILITY IN AFRICA

In some parts of Africa twins are regarded as the greatest good luck; in Nigeria and other districts as of such ill omen that they are destroyed and their mother is outcast. Fortunately, native women rarely give birth to twins

Photo, A.O. Main Read

riding camel will cover great distances at a wonderful pace, and over a long course, as I have seen at Suakin, he will beat a galloping horse. The nomad tribes live under conditions which would seem to us terrible discomfort. Their hovels cannot be dignified with the name of huts. The scorching desert wind, laden with dust, is so distressing to the eyes and throat that they cover their faces with the "veil" of the desert. They have often to subsist on the minimum of food and water, and rarely wash. Their sole occupation is to tend their flocks and herds. To the south of these Arab and kindred

racess of Asiatic origin, we find in the east, in the southern part of the Sudan, and in Kenya, a number of negroid tribes, hybrids between the Asiatic and the negro stocks, but retaining most of the characteristics of their Eastern ancestors. They are generally known as Hamites, and include such large and powerful tribes as the Somalis, the Gallas, the Masai, and the Wahima. Some of these have penetrated to the Equator. They, too, are for the most part pastoral nomads, and since the cattle-owning tribes must be prepared at any moment to fight for their herds, they are generally the dominant tribe. In some cases, however, they have been conquered by the settled negro tribes, but they have, nevertheless, retained their habits, whether they graze their own herds by sufferance, like the Fulani in West Africa, or act as herdsmen of the ruling negro race, like the Wahima in Uganda.

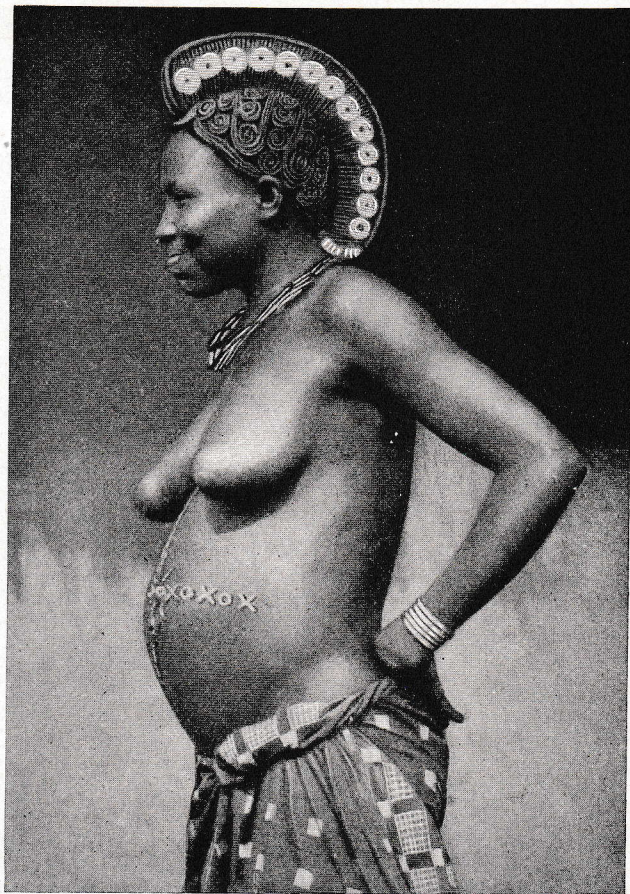
The distinguishing traits of these nomad pastorals are not difficult to summarise. They have one only thought—their cattle—with which they live in the closest companionship. They value nothing else in the world, and are ready to fight and lose their lives in their defence, or in raids to capture more stock. Land has no value for them except as grazing-grounds. Their diet consists chiefly of meat, milk, and blood.

The Masai, who held sway over the uplands of East Africa, and extended far into German territory—now Tanganyika Territory—are, perhaps, the best known of these tribes. Organized on a

military basis, the El Moran, or young warriors, lived with the unmarried girls in the kraals with the cattle, and ever and anon issued forth on a foray. Holding their huge spears, with their two-foot blades poised over the right shoulder, they attacked anyone they met for the mere lust of slaughter. The Masai war-paths—broad tracks formed by the cattle—were well known to the Arab traders in the days before British rule was established, and great was the dread of the porters as we approached one, lest we should encounter a band on its way to some cattle-raid, and great the relief when it had been safely passed. The loiterers and the sick, who usually lag far behind in the march, were invariably well up to the front on such an occasion.

Though the Masai thus maintained a chronic warfare with all their neighbours, their women would meet those of the Kikuyu and Wakamba on the tribal borders, and exchange their skins and milk for vegetables and grain, and the truce was strictly observed. As the young warrior grows older—the whole tribe is organized in age-classes—his place is taken by a new recruit, and he marries and joins the ranks of the El Morllo, who live a more settled life. A full account of Masai customs may be found in the works of Joseph Thomson, the explorer, and of Sir Charles Eliot, the first Commissioner of East Africa.

The great outbreak of rinderpest in 1890 practically wiped out the vast herds of Masai cattle, together with the innumerable buffalo, which were at that time a feature of the country. Their decaying carcasses polluted the air and



MAGNIFICENT HEADDRESS OF AWKA WOMAN

Her scanty toilet has been completed, apparently to her entire satisfaction, and the gladiatorial headdress represents the dernier cri in the fashion world of Awka. The crest of wood, ornamented with large pearl buttons, is tightly secured on the top of her head

Photo, Northcote Thomas

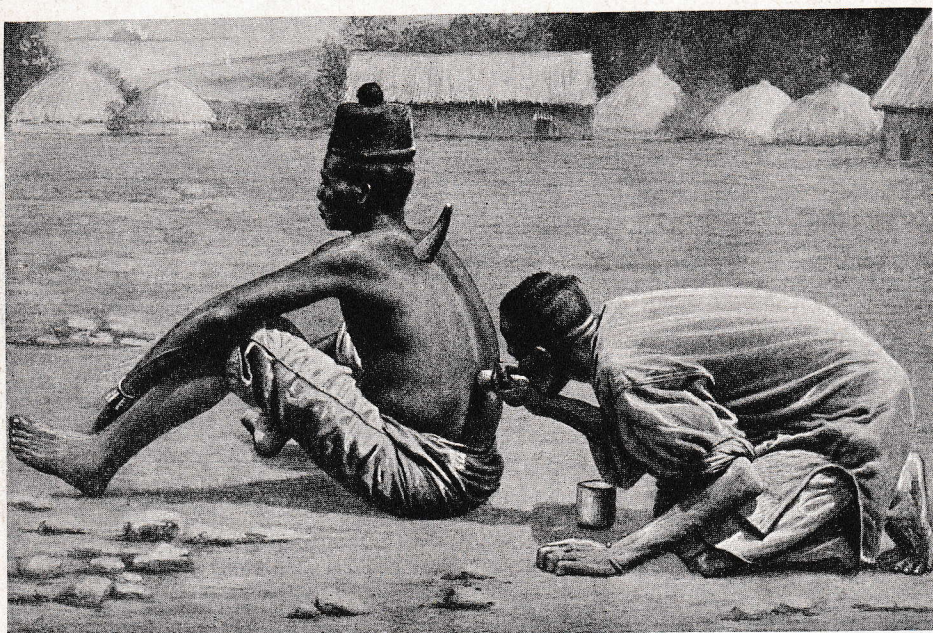
fouled the streams as we marched, day by day, through this scene of death. As a result, both the Masai and the Wahima died in great numbers, and the former never recovered their old status and prestige. Thus the early settlers and pioneers of British administration were spared the sanguinary battle which the Masai would no doubt have precipitated a year or two earlier.

The Wahima were a less truculent race, and though they founded the dynasties of Unyoro, Uganda, and Ankoli, it was only in the latter that they were the ruling power, but tributary to Uganda. Though employed as herdsmen to the settled negro tribes, it

BRITISH EMPIRE IN AFRICA

is related that they were treated in a very special manner, and not as slaves, even to the extent of being allowed to wear the royal leopard-skin sandals. Mwanga, the Kabaka (king) of Uganda, and Kabarega, king of Unyoro, both boasted of Wahima blood. Ntali, the Wahima king of Ankoli, received and hospitably entertained the Christian population of Uganda, when defeated by the Moslems, and assisted them to reorganize and regain their country. In appearance the Wahima are very like

Mullah, with a party of his nearest relations and principal counsellors was crossing a stretch of desert after an unsuccessful encounter with the British troops. An aeroplane was seen on the distant horizon. The Madhi was equal to the occasion, and reassured his followers. "This (he said) is the messenger of Allah, who will bring us tidings of victory." So they spread a white cloth on the ground to receive the message, and grouped themselves around it. The aeroplane was successful in dropping a



AFRICAN INSENSIBILITY TO PAIN

Cupping, wet and dry, as a therapeutic measure, has been in universal use from time immemorial. It is attended with no small discomfort, and this photograph well illustrates the African's indifference to pain, the patient sitting in placid meditation while his medical man, who has already adjusted one cup between the shoulder blades, applies a second cup over the lumbar region

Photo, Captain F. W. Taylor

the Somalis, generally light in colour and with aquiline and prominent noses.

Of the Somalis the English people in recent years have heard more than enough, owing to the protracted war against and the initial successes of the "Mad Mullah," who was at last defeated in 1920. Of the final episode I heard a graphic description in Abyssinia which borders Somaliland, where I happened to be at the time. For its accuracy in detail I cannot vouch, but I believe it to be substantially correct. The

bomb which killed most of the group. The Mahdi escaped almost alone, but news of his death was afterwards received.

The country in which these people live is known as Somaliland. Part lies in French, part in Italian, and part in British territory. They extend also into British East Africa on the northern reaches of the Juba river. Though not well adapted to manual labour, the Somalis are said to have constructed the greater part of the French railway

British Empire in Africa

LIFE IN NIGERIA

*Photos by H. S. GOLDSMITH, C.M.G., late Lt.-Governor, N. Nigeria,
and others. Descriptions by Rt. Hon. SIR FREDERICK LUGARD*



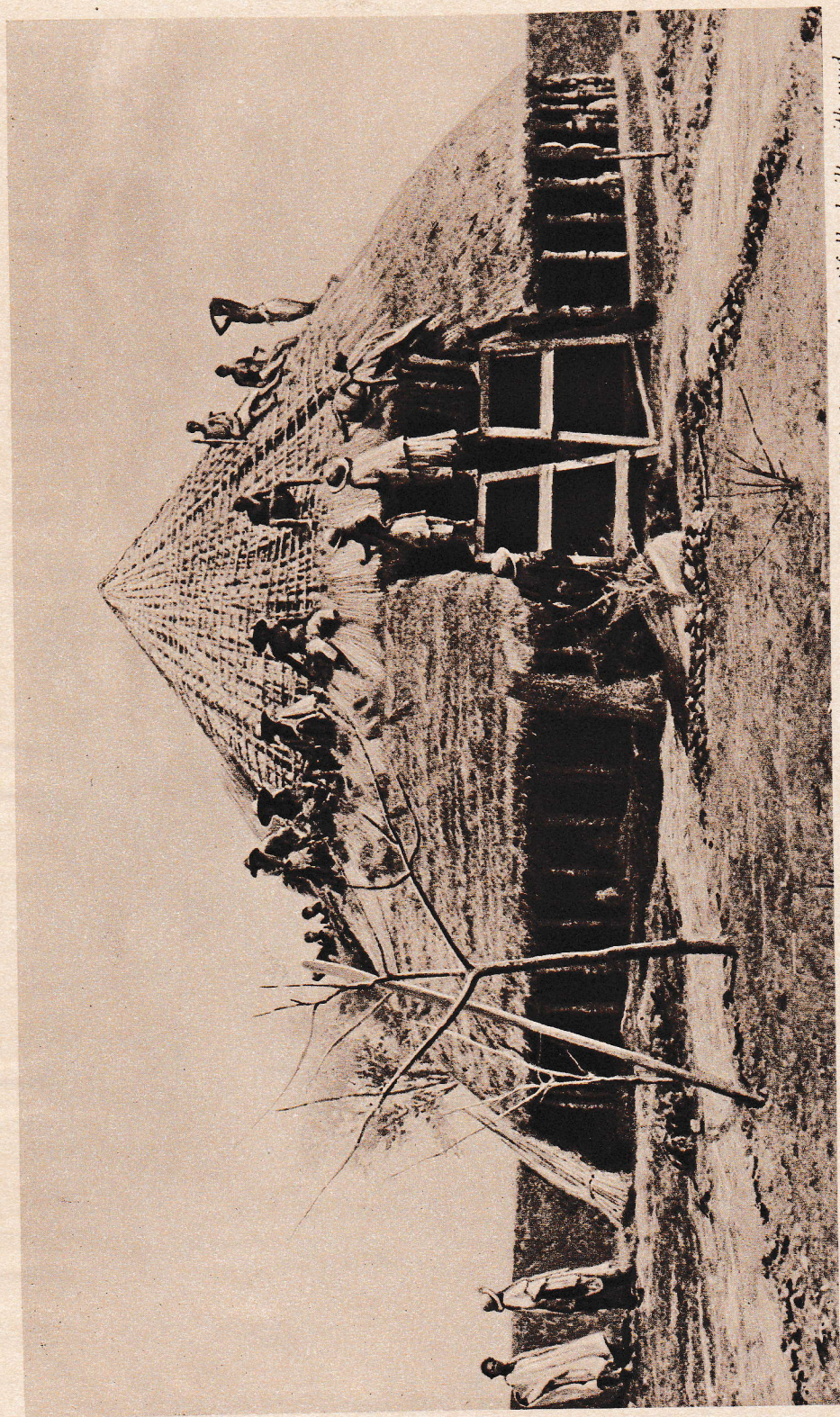
Gigantic fig-trees like this under which the mounted courier is halted stud the high tableland of Bauchi province. Fulani horsemen raiding for slaves could not penetrate its rocky fastnesses, which are still inhabited by naked pagans



Kano witnessed an unprecedented event on New Year's Day, 1913, when all the Emirs and Sultans of the north, many of them traditional foes, met for the first time on friendly terms at a great Durbar. The Shehu (Sultan) of Bornu was a striking figure



Picturesque variety of costume made this Durbar a unique spectacle. The Emir of Gombe bestrode a gaily caparisoned horse, while sturdy footmen, erstwhile primitive pagans, screened his bearded face from the sun with a parasol



North of the Middle Niger the country is occupied by the Nupes, a very intelligent tribe. Their huts are beautifully built, with mud walls and an outer veranda. The group of family huts is connected by a mud wall, and a "katamba" gives access to them



Fishing villages are numerous along the Benue river. Their inhabitants, pagans of a low type, are expert canoe-men, and two of their crude canoes appear in this picture. The miniature hut on the left is a native corn-bin, raised off the ground



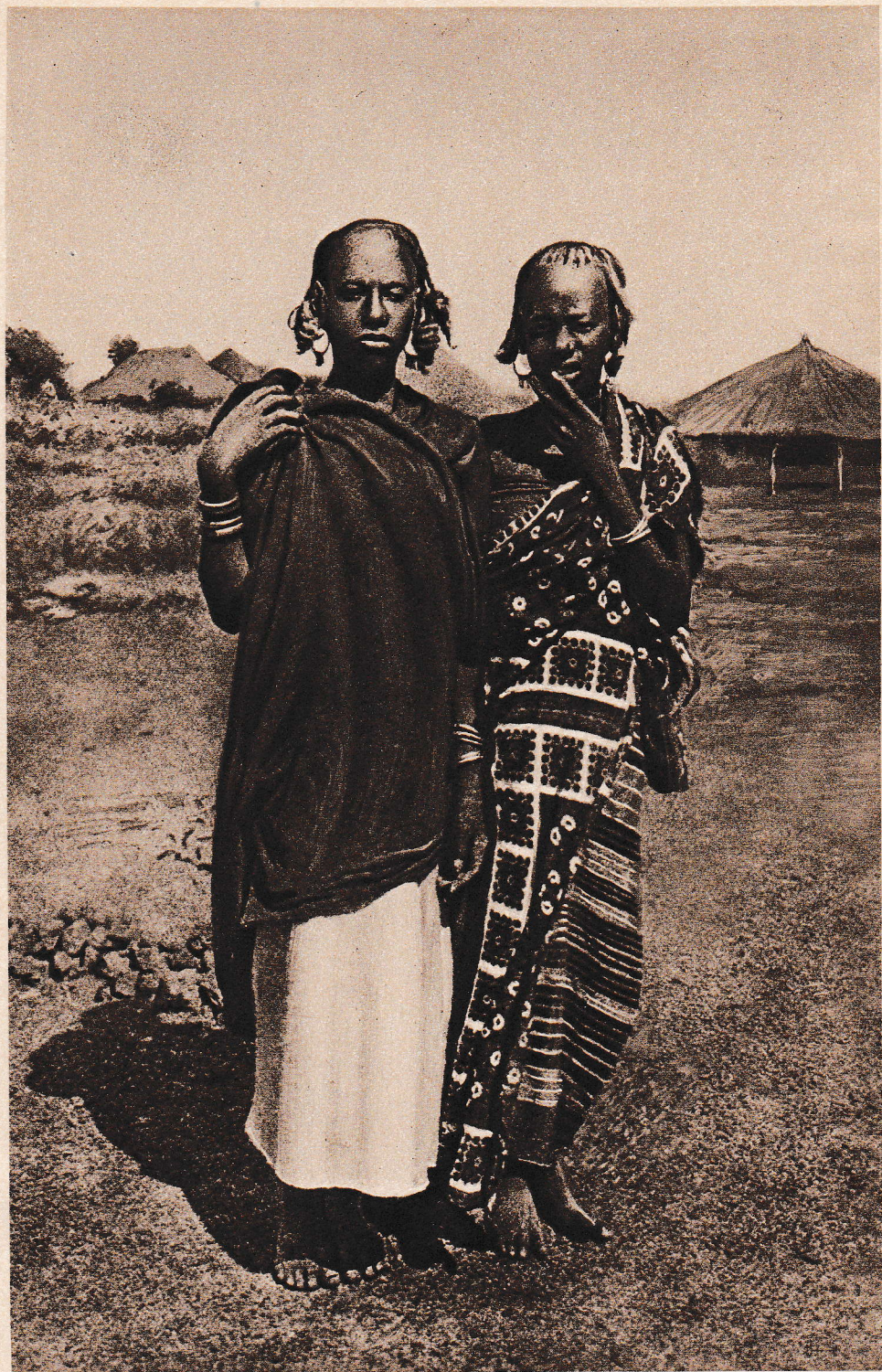
Pack oxen bringing produce to a market in Bornu. The fine cattle of Bornu, most of which have immense horns, are much used for pack transport in that country, but elsewhere in Nigeria small donkeys are employed. Wheel transport is being introduced



Large crowds attend the markets held all over Bornu, often at night by the light of tiny saucer oil lamps. The mats here exposed for sale are made from the fine leaf shoots of the palm, beautifully plaited and often very artistic in design with fibres of different colours



"Head of the Faith" is the local title of the Sultan of Sokoto, here shown in a beautifully embroidered Hausa gown. With him is his confidential scribe, in white. The face-cloths, drawn over mouth and nostrils, exclude desert dust



Fulani girls, unlike the negro types, have well-marked features. The Fulani are the ruling race in Northern Nigeria, but the pure-bred pastoral Fulani are still nomads wandering about with vast herds of cattle



Under the system of ruling through the native chiefs adopted in Northern Nigeria, native administrations are set up which manage their own domestic affairs with generally resulting peace and contentment. A party of native officials is here shown on trek



A dogari, or policeman, of the native administration, delivering a message to the Emir of Bauchi. This province has become well-known owing to its tin-fields. The bare mass of granite rock on the right is typical of the hills of Northern Nigeria



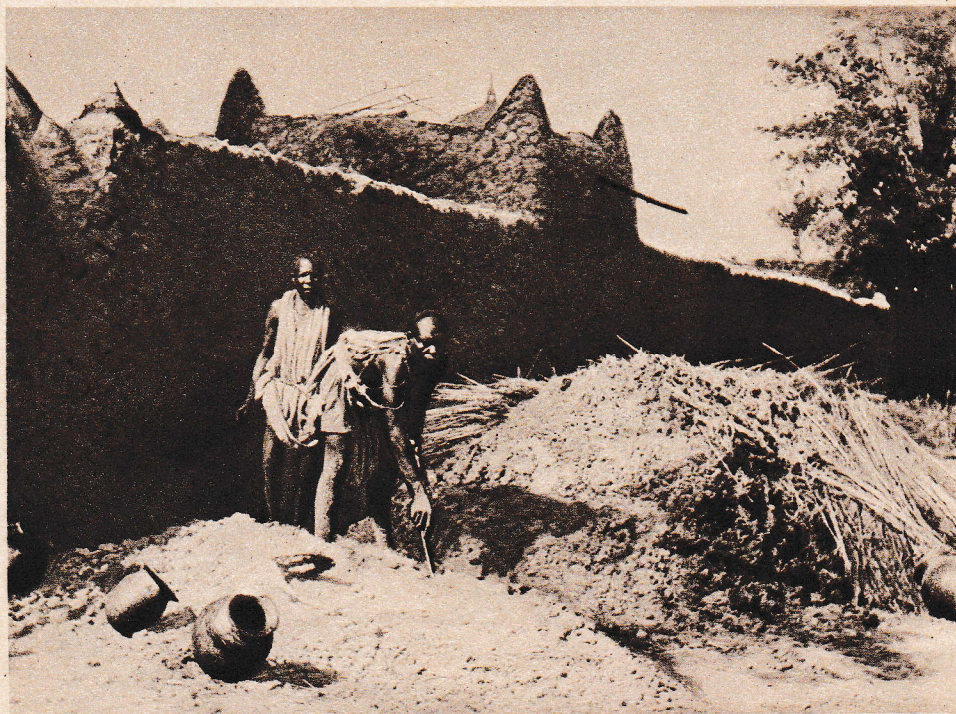
Moslems gathered at Nupe to be addressed by the Emir at the " Salla " festival



At a given signal the whole vast crowd bows in prayer. These remarkable photographs were taken by Mr. H. S. Goldsmith when Resident of Nupe



Katamba serving as a waiting-room at the residence of the chief of Mokwa



Nigerian builders lay clay, puddled on the site, in blocks, leaving each course to dry before laying the next. As a result stagnant pools deface native towns



The photographs on this and the opposite page depict a dance of Kauri women, peculiar to Bornu



Among many tribes only the men dance while the women clap their hands ; elsewhere women join the men. In Bornu the women dance singly or in groups to the music of drums beaten by the men



Manipulation of flowing robes are, as the photographs show, a feature of these Bornu dances



The Shehu (or Sultan) of Bornu has a band of professional dancing women who dance in front of his horse as he rides on ceremonial occasions. They accompanied him to the great Kano Durbar of 1913



Clothes mark the march of Islam in Africa, the amount worn by a tribe generally depending on its proximity to a Mahomedan centre or a trading-station, while the hill-top pagans go almost naked. Here at Nafada the robes of the Moslem are much in evidence

from Jibuti to the capital of Abyssinia at Addis Abbaba, which rises from the coast to an altitude of 8,000 ft. They are a very intelligent race, and those with whom I have personally had to do I found loyal, brave, and reliable. Their country is mostly desert and stony plains. It produces but little for European needs—hides, skins, and ghi (clarified butter) are among the principal exports. The population of British Somaliland is about 300,000.

Leaving the Nandi, the Turkana, the Suk, and other nomad tribes in the East, let us pass to West Africa. The pastorals are represented in Nigeria by the Fulani and the Shuwas. The latter are an exceptionally intelligent Arabic-speaking race, limited, so far as British territory is concerned, to Bornu and the Lake Chad region, but extending in greater numbers into the former German sphere of Cameroon, and into French territory.

The Fulani cannot be dismissed with so brief a description, for they have exercised in the past, and do to-day, exercise a very potent influence. Their origin is a matter of controversy with which I am not here concerned; probably they are of Berber stock. At the beginning of the last century a reformer named Othman dan Fodio raised the Standard of Islam, and conquered the greater part of what is now Northern Nigeria. The flag-bearers who commanded the various armies became practically independent emirs, acknowledging Sokoto as their religious head.

They formed the ruling caste, and are a very able and intelligent race, but the great blot on their government of the country was their addiction to slave-raiding. Great districts were thus depopulated, and, as so often happens in Asia and Africa, the misuse of power and the growth of luxury demoralised the rulers, and necessitated their overthrow by force when the British assumed control in 1903. The Fulani were, however, retained as rulers under the watchful control and guidance of British Residents. They have shown themselves worthy of the confidence I had in them. Their native courts,



ADORNED FOR MARRIAGE

This is no dusky Malvolio with wand and cap of office, but a Nigerian maiden in her ornate, though scanty, wedding finery

Photo, Northcote Thomas

from Jibuti to the capital of Abyssinia at Addis Abbaba, which rises from the coast to an altitude of 8,000 ft. They are a very intelligent race, and those with whom I have personally had to do I found loyal, brave, and reliable. Their country is mostly desert and stony plains. It produces but little for European needs—hides, skins, and ghi (clarified butter) are among the principal exports. The population of British Somaliland is about 300,000.

Leaving the Nandi, the Turkana, the Suk, and other nomad tribes in the East, let us pass to West Africa. The pastorals are represented in Nigeria by the Fulani and the Shuwas. The latter are an exceptionally intelligent Arabic-speaking race, limited, so far as British territory is concerned, to Bornu and the Lake Chad region, but extending in greater numbers into the former German sphere of Cameroon, and into French territory.

The Fulani cannot be dismissed with so brief a description, for they have exercised in the past, and do to-day, exercise a very potent influence. Their origin is a matter of controversy with which I am not here concerned; probably they are of Berber stock. At the beginning of the last century a reformer named Othman dan Fodio raised the Standard of Islam, and conquered the greater part of what is now Northern Nigeria. The flag-bearers who commanded the various armies became practically independent emirs, acknowledging Sokoto as their religious head.

They formed the ruling caste, and are a very able and intelligent race, but the great blot on their government of the country was their addiction to slave-raiding. Great districts were thus depopulated, and, as so often happens in Asia and Africa, the misuse of power and the growth of luxury demoralised the rulers, and necessitated their overthrow by force when the British assumed control in 1903. The Fulani were, however, retained as rulers under the watchful control and guidance of British Residents. They have shown themselves worthy of the confidence I had in them. Their native courts,



ADORNED FOR MARRIAGE

This is no dusky Malvolio with wand and cap of office, but a Nigerian maiden in her ornate, though scanty, wedding finery

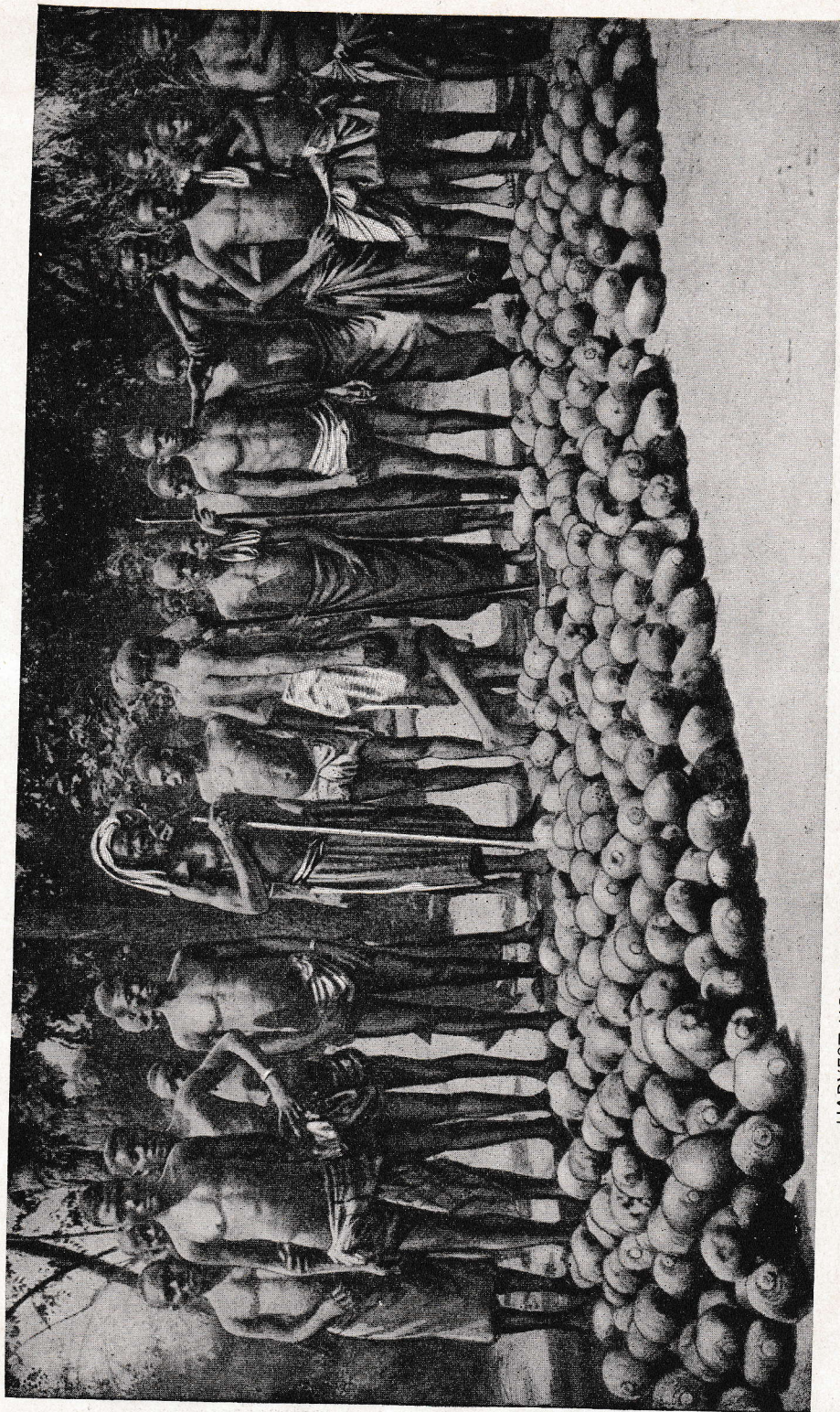
Photo, Northcote Thomas



SOME OF THE DANGERS AND DIFFICULTIES THAT ATTEND THE PRIMITIVE PORTERAGE OF NIGERIA

Native bridges are the most temporary structures, at the mercy of each recurring flood. The "porters" steadfastly reject modern methods of portage, and with strict conservatism follow the practice of their forefathers. Illustrative of this statement is the incident of the native who, presented with a wheelbarrow for the purpose of pushing his heavy load, was seen at a later period of the journey trudging along with wheelbarrow and load on his head

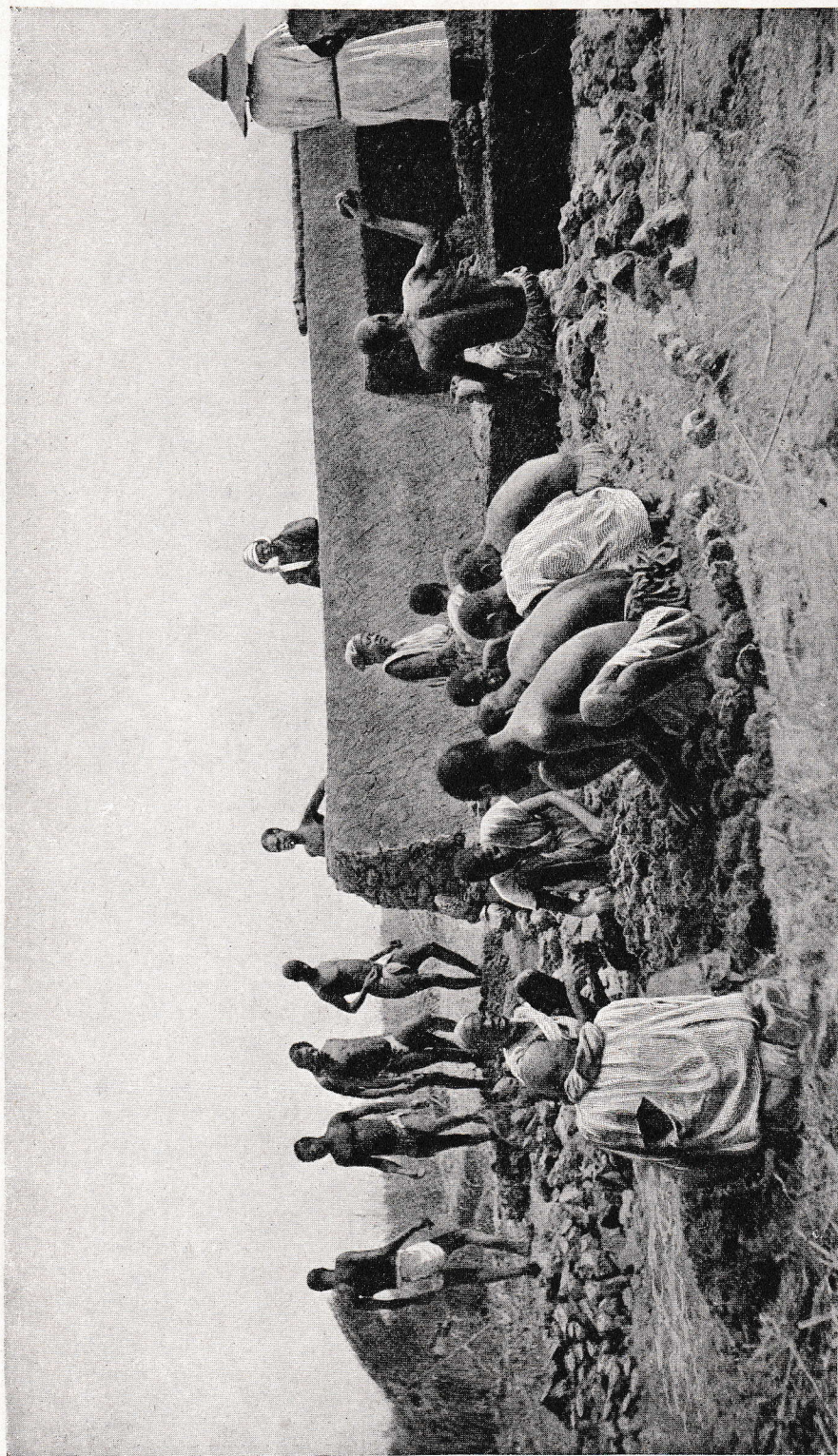
Photo, Major Claud V. N. Percival



HARVEST-HOME OF THE YAM WITH THE HAUSA IN WESTERN NIGERIA

The yam is the potato of many African tribes, and is cultivated extensively for food. Like the potato, it is rich in starch, but contains an acrid principle, which, however, is dissipated in cooking. This most nourishing of tubers is peculiar to most tropical countries, and was first introduced into Africa from America. A yam festival is held annually among certain tribes and celebrated with much pomp and ceremony

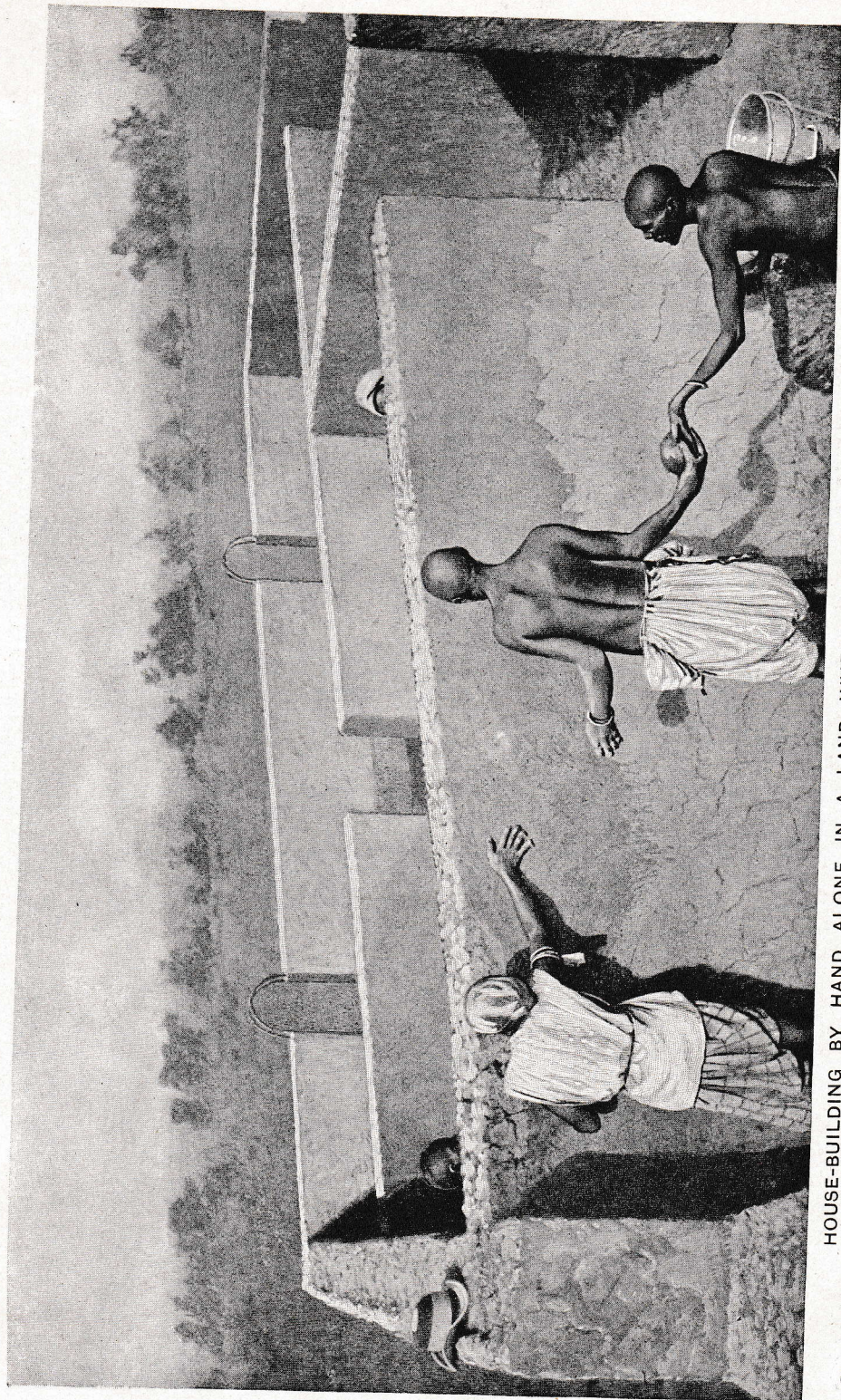
Photo, Major Claud V. N. Percival



BLACK SONS OF THE SOIL CONVERTING MOTHER EARTH INTO WALLS FOR THEIR HOUSES

Building operations are simplified in West Africa by the fact that the necessary materials can always be found and manufactured on the spot. The red clay is dug out close by the site of the projected edifice, watered, and trampled into a wet, muddy mass to serve as mortar, while more of it is moulded by hand into balls, which are dried in the sun and used as bricks

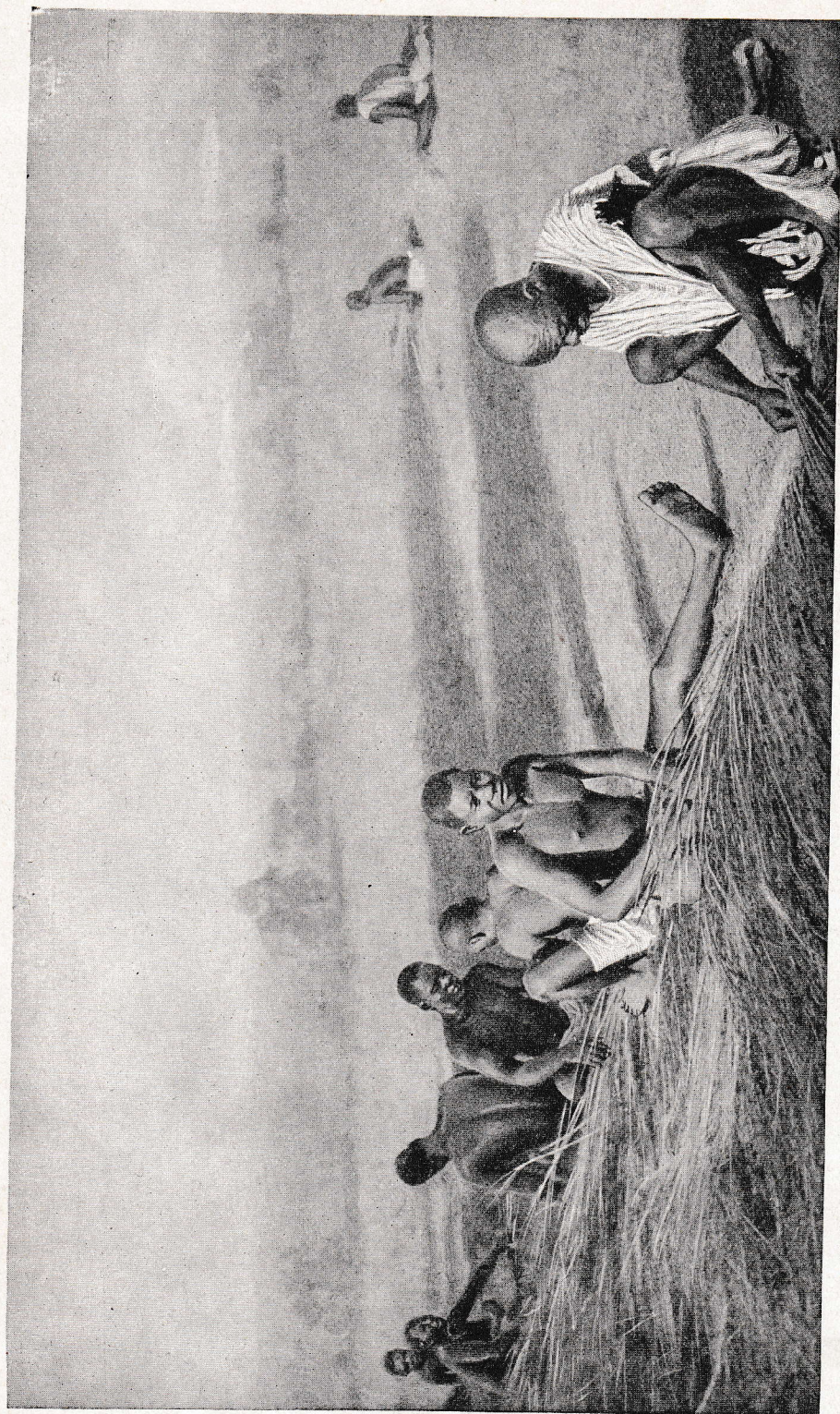
Photo, Captain F. W. Taylor



HOUSE-BUILDING BY HAND ALONE IN A LAND WHERE BUILDERS' TOOLS ARE UNNECESSARY

City walls and those enclosing a group of family huts taper from base to top, but the walls of the houses are the same thickness from foundation to roof. Hands were made before tools, and the Nigerian does all the work, even to the surface plastering, by hand, and disdains the use of trowels, hods, or other apparatus. The native has a poor eye for straight lines, and rectangular buildings are the exception, typical huts being circular

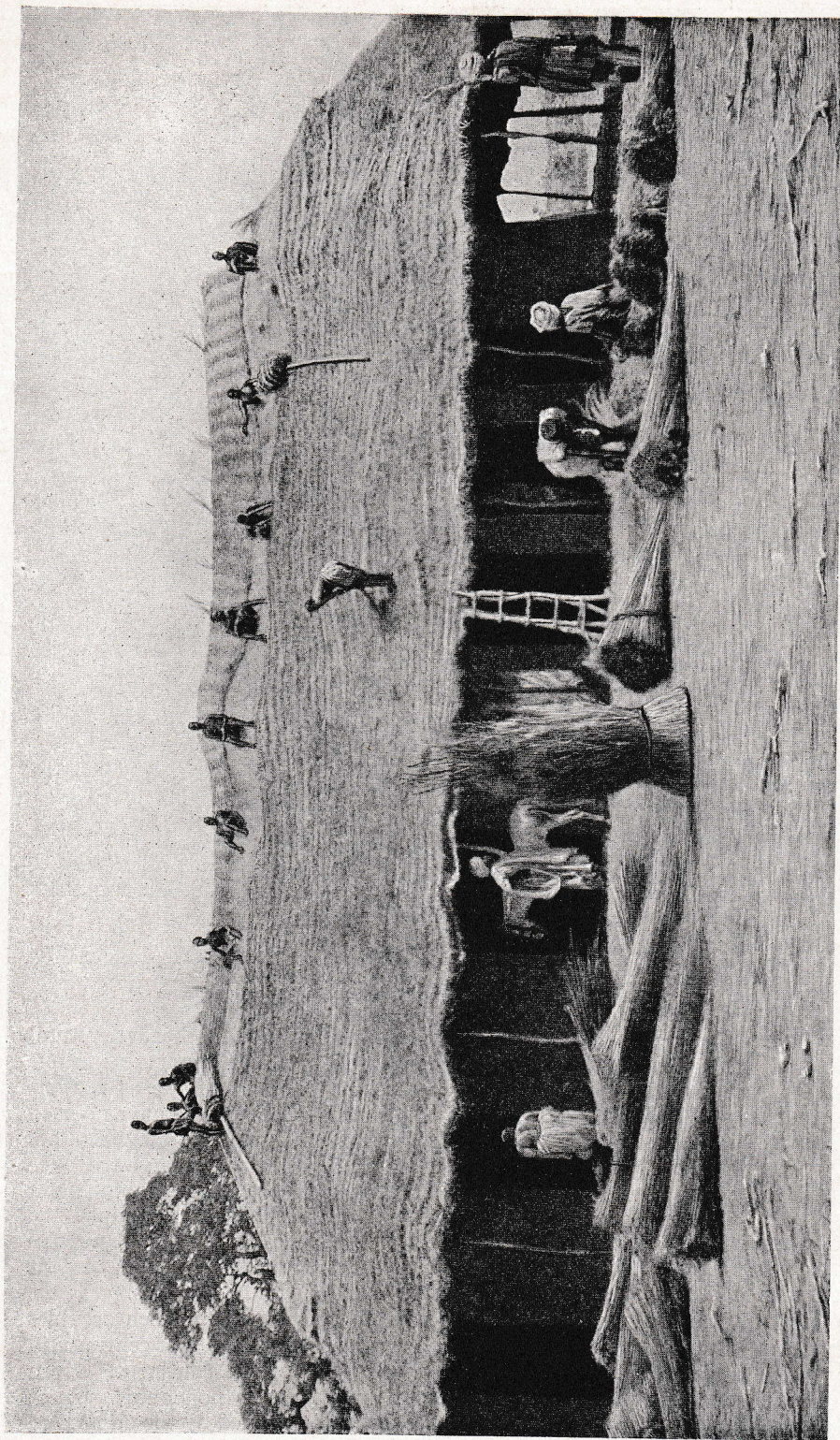
Photo, Captain F. W. Taylor



NIGERIAN PAGANS WEAVING GRASS FOR THATCHING, A CRAFT IN WHICH THE AFRICAN EXCELS

Throughout West Africa the vast majority of the houses are roofed with thatch, which, when well put on, gives good protection against both heat and rain. Long grass is cut and the stalks are woven together, much as the end of a mat is bound. Lengths so plaited together are then rolled into bundles and carried where required. This photograph shows a party of pagans weaving the grass stalks. A few hours later the house will be finished

Photo, Captain F. W. Taylor



THATCHERS AT WORK UPON THE LARGE DWELLING-HOUSE OF A NATIVE DIGNITARY

Beginning at the eaves, the bundles of grass are lifted on to the framework of the roof, unrolled with the plaited stalks downwards, and pegged into position. Successive layers are thus bestowed, each overlapping the one below it until the ridge is reached, when clay is plastered over the roof water-tight. In circular huts the heads of the top bundles are tied together in a plume-like wisps

Photo, Captain F. W. Taylor



AN AFRICAN PALADIN IN ALL HIS KNIGHTLY PANOPLY

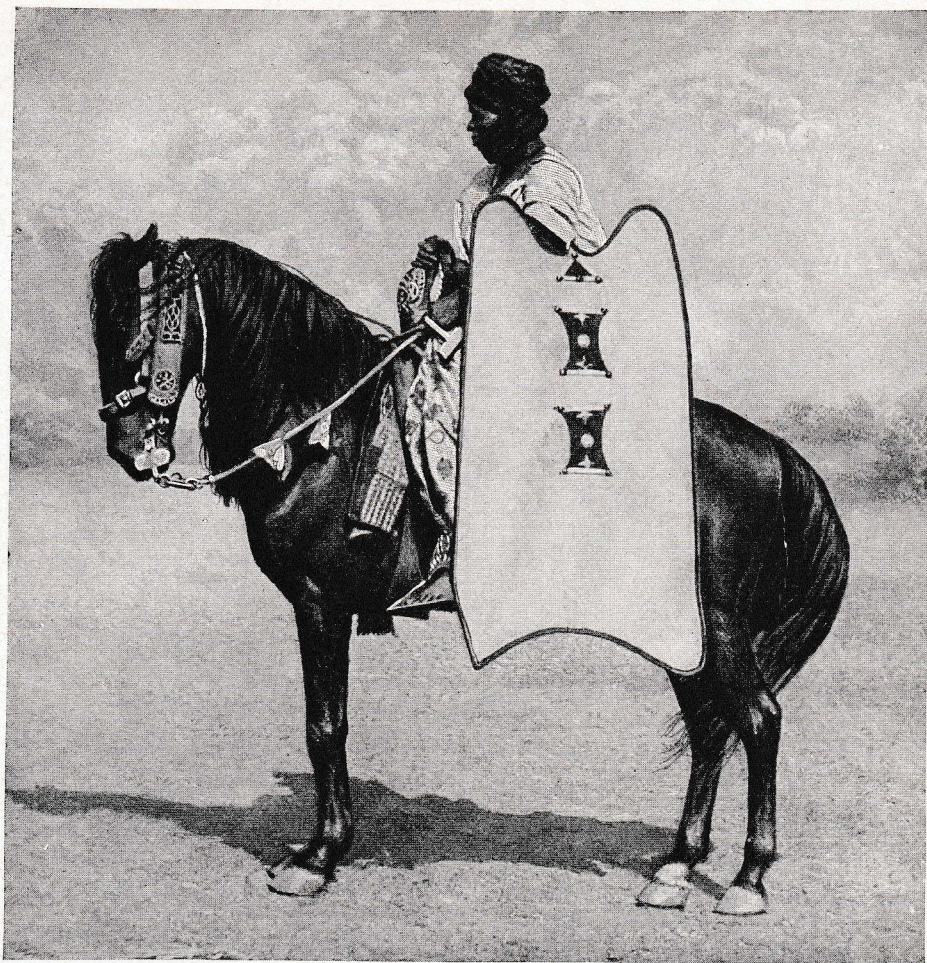
Cumbered with gear though he seems, there is a massive medieval dignity about the Shehu of Bornu when thus equipped he appears at the head of his bodyguard. His quilted robes are themselves protection against enemy blades, and, further, many Northern Nigerians wear coats of chain mail said, probably with truth, to have belonged to the Crusaders

presided over by cadis learned in Mahomedan law, administer justice impartially, and the emirs take great interest in the well-being and prosperity of their country. Some like Katsena, who recently visited England, have made good roads and use motor-cars. Others are interested in artesian-well boring, afforestation, and education. All were enthusiastically loyal during the war. They subscribed funds, raised recruits, and offered daily prayers in the mosques for the success of the British.

The bulk, however, of the Fulani retain their love of a nomad life as cattle-owners, and graze their herds at will and without molestation through

the lands occupied by the agricultural Hausas. They are an intractable people who prefer to have as little as possible to do with Europeans, and have no need or desire for the products of civilization. The skins of their beasts serve them for clothing. They build no permanent villages, and have no use for soap.

We have glanced briefly at the peoples of Asiatic origin in the north, and at their half-breed descendants. There remains the negro race, which occupies the greater part of the centre and southern part of the continent. Even the negro type has no doubt, in past ages, become modified by the admixture of alien blood, and it is only in some



HORSE AND RIDER ARMED AGAINST MAGIC AND FOEMAN'S SPEAR

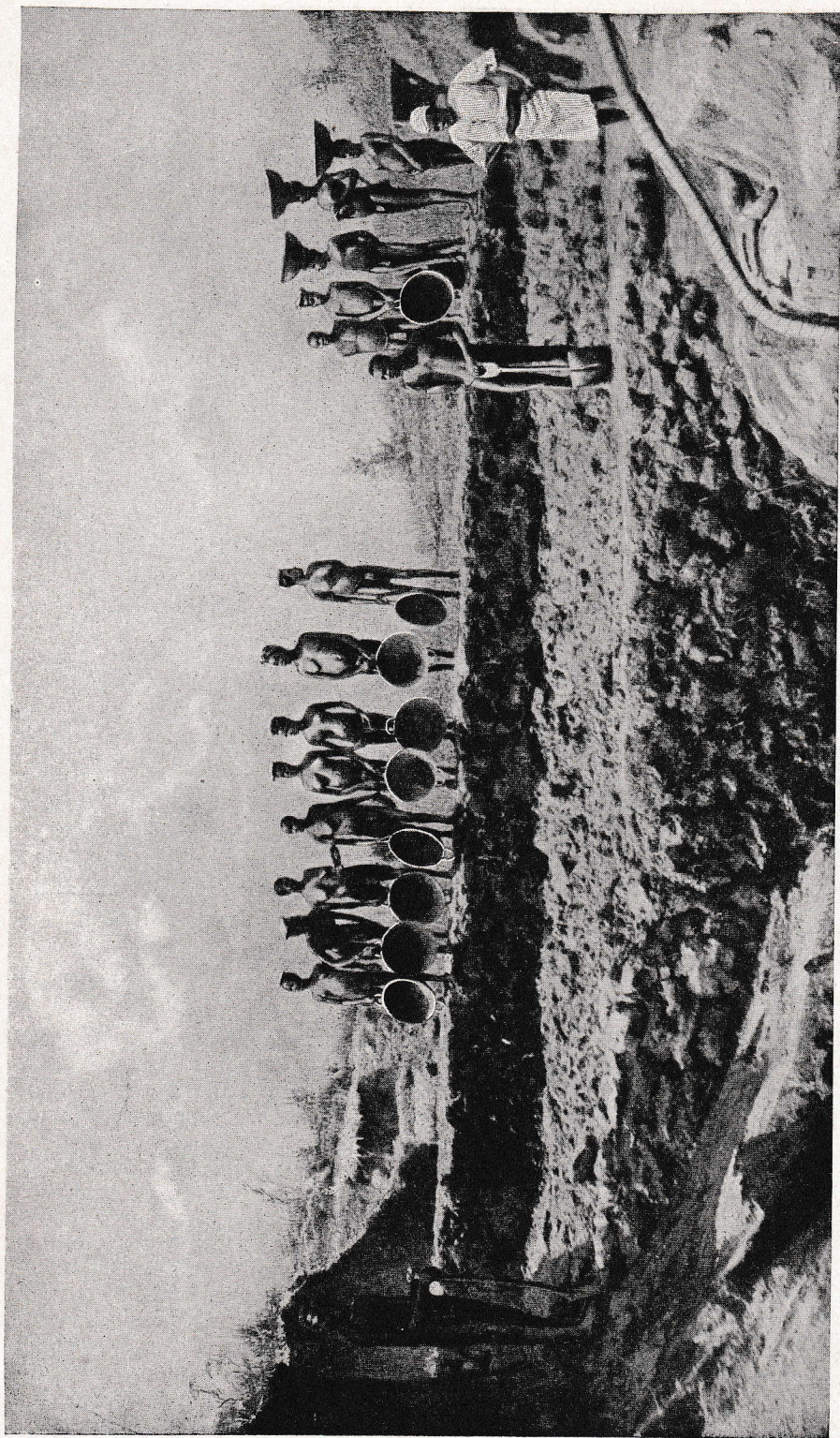
Sokoto cavalry carry large shields of oryx hide and tie charms to their reins. They provide a thrilling spectacle when they pay a corporate salute. Brandishing their weapons and shouting, they charge at full gallop towards the person complimented, and when within a few feet of him suddenly pull their horses up on their haunches by means of their severe bits

of the most inaccessible regions that we find the earlier and more archaic characteristics of the true negro, especially in the equatorial belt in West Africa. The dense forests of the Congo region, and the waterless desolation of the Kalahari desert in the south, shelter remnants of still earlier types, the pygmies in the former and the bushmen in the latter.

The pygmy of the Aruwimi forest has been described by so many writers that there is no need to recapitulate his general characteristics. He is a nomad of a different type from the pastorals. The dense forest is his habitat, and hunting is his occupation. There are

other tribes in East Equatorial Africa who probably have the same origin and pursue the same mode of life, such as the Wanderobbo hunters and the Wasania.

My own experience of the pygmies is limited to two individuals, a man and a woman each about four feet high, given to me by the slave-trading Arabs of Manyema when I was on the edge of the great forest south of Ruwenzori. I thought at first that they were children and accepted them to ensure their freedom. The man was an athletic, well-built little fellow, and became the pet of my camp. He was nicknamed "Sedjian Kuru" (the giant), and was



EXPLOITING AFRICA'S LONG LATENT WEALTH: PAGANS AT WORK IN A TIN-FIELD OF NORTHERN NIGERIA

Tin has been worked for centuries by the natives of Nigeria, but the output has been vastly increased since the native miners have been made accustomed to organized work, and particularly to the requirements of mining. Rich alluvial deposits of tin ore have been discovered, the principal tin-bearing area covering more than nine thousand square miles in the northern provinces, while there are deposits also in the southern provinces

Photo, W. T. Borcham



THE BUILDING OF THE BOAT: WHAT A GOVERNMENT BOAT-YARD LOOKS LIKE FAR UP THE NIGER

Boat-building is a considerable occupation of the riverine population of Northern Nigeria, and with very primitive tools the natives construct dug-out canoes which, though lacking in grace, are eminently serviceable craft. They vary greatly in dimensions, from a foot wide, nine inches deep, and about ten feet in length, to heavy craft twenty-five feet long and four feet beam, much used for river transport

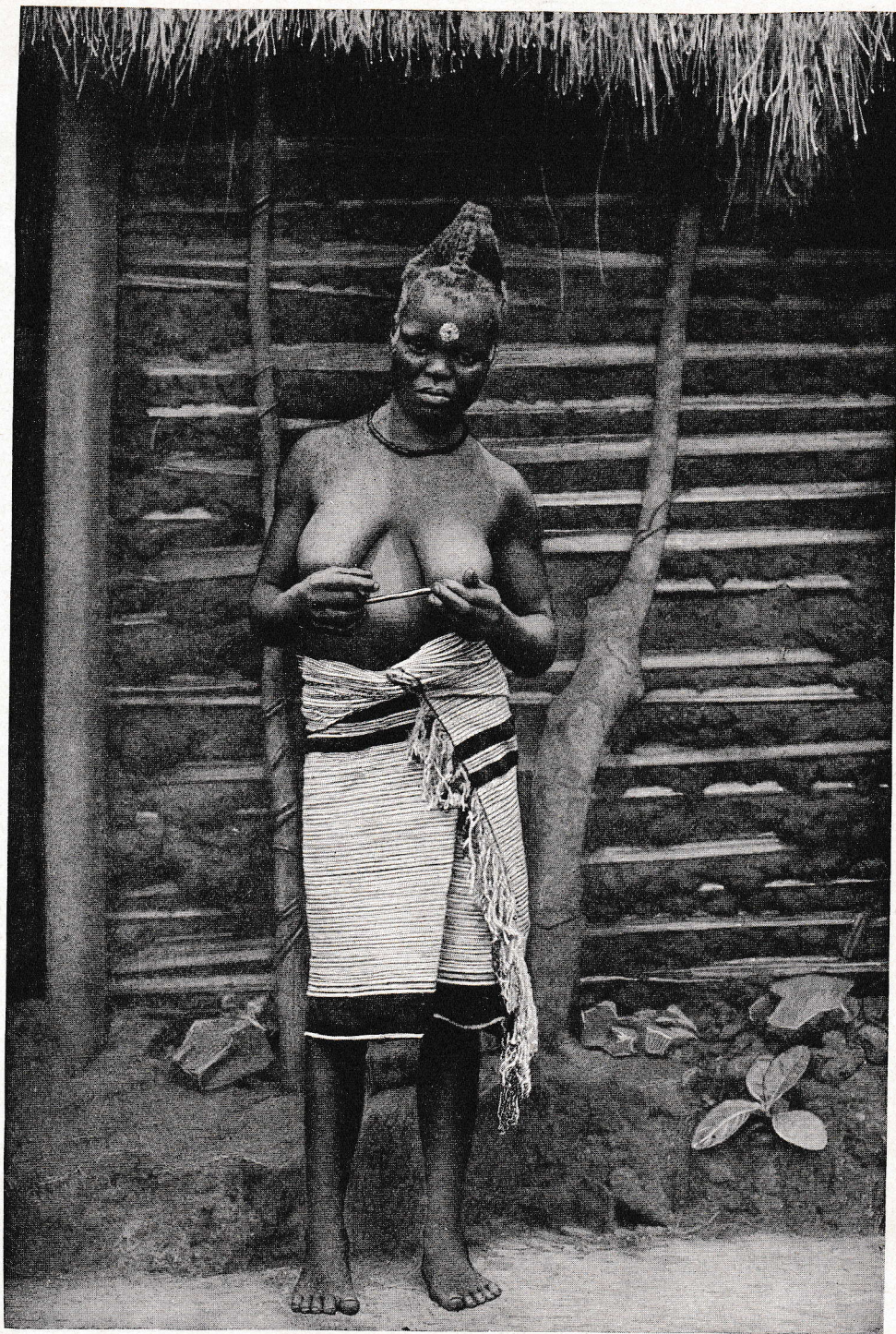
Photo, Captain F. W. Taylor



PLAITED MATS WHILE YOU WAIT

On such an improvised seat she will sit by the hour, her skilful fingers moving with great rapidity. It is doubtful whether she can walk with the same ease of movement, for the coiled brass rods that encase her legs weigh about fifteen pounds. The plaiting of mats is an important industry in Nigerian villages, and slips of the young shoots of palms or of reeds are gathered for this purpose

Photo, Northcote Thomas



ESA VILLAGE BEAUTY DISPLAYS HOME INDUSTRY

The hairdresser will not trouble this young girl for months or even years; once the hair has been built up into the required fashion it remains undisturbed. Her apron is worthy of attention, the cloth being home-grown and home-spun, and dyed either with indigo or with a magenta dye. The chalk mark on her forehead indicates that she has been present at a sacrifice or similar rite

Photo, Northcote Thomas

BRITISH EMPIRE IN AFRICA

chiefly noted for his fleetness of foot and impulsive temper. He had a diminutive bow with poisoned arrows, which I had to confiscate lest he shoot a man in sudden ill-temper.

The bushman is a very different type. Those I have seen in the Kalahari seemed hardly to belong to the human race. Their language, which is a succession of clicks, sounds like the chattering of monkeys. They live by hunting, and it is said that they have an extraordinary faculty of water divination, and can suck it up through hollow reed-stems. They know every cupful of water contained in the hollow trunk of a baobab-tree, and in the absence of any

of these sources of supply they obtain, like the game, sufficient moisture to maintain life from a particular species of gourd which grows freely in the desert.

Coming now to the race most typical of Africa, it may, I think, be said that the most representative negro type of to-day is to be found in the great Bantu family, exemplified throughout the central and southern parts of the continent from the Waganda (of Uganda) on the Equator to the Bechuana and Zulus in the south.

The negro is powerfully and well built. Accustomed through long centuries to carry loads on his head, his capacity and his physical endurance in

this respect cannot be rivalled by the most powerful white man, though it is, perhaps, even surpassed by the Himalayan coolie (who carries on his back with a band round his forehead), and by the Chinese men and women labourers who carry loads slung on a pole on the shoulder which I have seen a strong Englishman unable to raise from the ground. The African, in his own natural surroundings, has many attractive traits, and it is remarkable that those who have had to deal with him, especially those who have learnt his language and know him thoroughly, speak in terms of affection and praise of his courage, devotion, and fidelity. Though he holds life very lightly he is not naturally cruel, and is free from many of the bestial vices which degrade the East. He has a sense of humour and a strong sporting instinct which appeals to the Englishman. He is passionately devoted to music, and excels in



HAUSA WOMAN TRADER

The silken clothes and silver rings are obtained with the money she has earned by peddling goods. Only wives of lower-class men trade in this fashion, but it does not follow that the husband can lead a lazy life. He, too, must work and pay towards the housekeeping

Photo, J. R. Raphael



MUSIC MAKERS OF BORNU, YOLA PROVINCE

This vagrant negro and his drummer accompanist know well the music that can charm and soothe their fellow-tribesmen to whom they are playing while they work. The instruments are generally manufactured by the musicians themselves. The embroidered leather satchel hardly goes with the rough homespun toga, but the Hausas are wonderfully skilled in leather work

Photo, Captain F. W. Taylor

BRITISH EMPIRE IN AFRICA

oratory. He is naturally generous, and devoid of meanness.

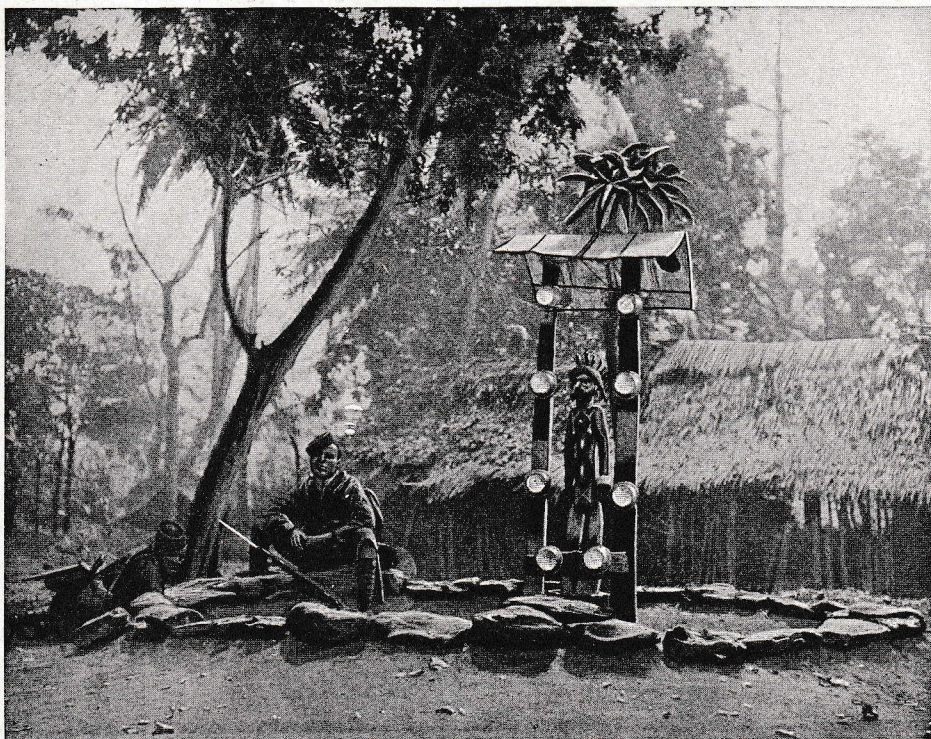
Individuals who have had the advantage of education have shown considerable ability, especially in those professions—law and theology—which give scope for oratorical powers. The African has not the same sensibility to pain, whether physical or mental, as the more highly-strung races, and he is singularly devoid of that greatest of causes of human suffering—apprehension.

One could give innumerable instances of the African's indifference to pain. When I brought the Sudanese soldiery, abandoned by Emir Pasha on his "relief" by Stanley, from the Albert Lake to Uganda and Unyoro, our camp of some 9,000 souls covered a great area. A Sudanese native officer had climbed a high ant-hill to direct his section as to the place where they

should plant their bivouacs for the night. He slipped and fell, fracturing his leg. Beckoning to a passer-by, he was hoisted on his shoulders and carried off to the doctor's tent, the broken limb dangling while he lit a cigarette.

On another occasion two men came for treatment with large, festering ulcers on their ankles, caused by neglected sores from poisonous thorns. On each I placed a pad of cotton-wool soaked in a solution of blue-stone. One was a Persian, the other a negro. Presently the Persian exhibited such signs of agony and distress that I was much alarmed. Meanwhile, the African had fallen asleep!

His grief, arising from mental causes, appears to be equally transitory, and looking at the horrors of the slave trade to which he has been subjected for so many centuries, when wife or child were killed or outraged, or torn from him by



A JU-JU IN ITS SANCTUARY PROTECTS AN ABBAM CHIEF

His ju-ju is a highly revered possession of almost every native. Very commonly it is made of wood, painted with coloured mud, and fashioned to represent the human form in which the abiding spirit was once incarnate. It is placed in a kind of decorated shrine, set outside the home for spiritual protection. The chief ornamentation of this one is achieved with trade tin dishes

Photo, Major Claud V. N. Percival



NATIVE METHOD OF FISH-CATCHING ON A NIGERIAN RIVER

On the great Nigerian rivers the natives are expert watermen and fishermen. The cone-shaped net here shown being lowered into the water is in common use along the Benue river. It is effective in securing food, the only aspect in which the art of fishing appeals to the native mind

the raiders, it is merciful that his temperament is such as I have described. In these respects he resembles a child.

As the appliances of civilization extend it becomes possible to deal with offences—especially theft—in properly constituted courts, and to award punishments approved by civilized nations, such as imprisonment; but in the pioneer days of British administration, when no judicial officers or courts or prisons existed, the leader of an expedition into the interior had to be his own judge and to adopt such methods to preserve order and discipline and to protect the property and the crops of the people through whose country he was passing as he could devise.

Corporal punishment, though recognized and common among African tribes, is distasteful to a British officer, but the sensitiveness of the African to ridicule affords a method at once effective and humane. One of the constant troubles in managing an expedition composed of men of many different tribes is the outbreak of petty quarrels often arising from the most trivial cause imaginable. The personal dispute flares up in a few minutes into a tribal quarrel, and the uproar made by the gesticulating, yelling opponents is so infectious that unless prompt measures are taken the whole camp may presently be divided into warring factions.

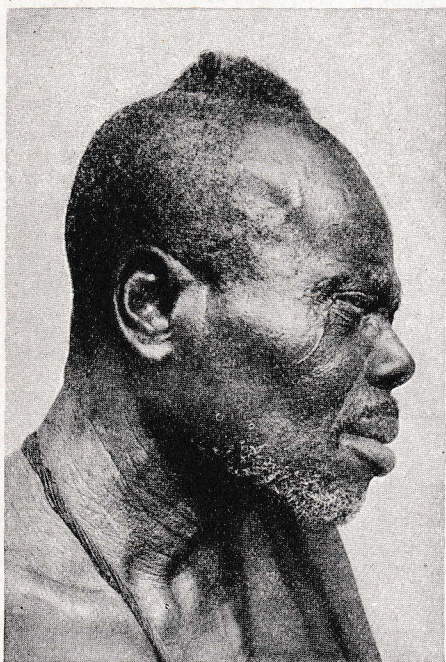
I recollect such an occasion when I

BRITISH EMPIRE IN AFRICA

first resorted to the method I have described, which I later found invaluable. Two men were fighting, and the bystanders were rapidly beginning to take sides. Parting them by force, I made the men form a ring, and ordered the combatants to begin afresh in proper style, and not by seizing the

arrogance, actions which were prompted by no thought of offence, is largely due to this intolerance of ridicule and resentment of caricature, at which an Englishman would only laugh.

The stereotyped presentment of the negro in the comic press as a man with a large mouth, gigantic ears, and a grin which supplies the place of a nose—a relic of the old slavery days—has done much to retard mutual good will between the European and the African, and to account for the bitter tone of self-assertion so often adopted by negro writers. For the African has more than his fair share of personal vanity.

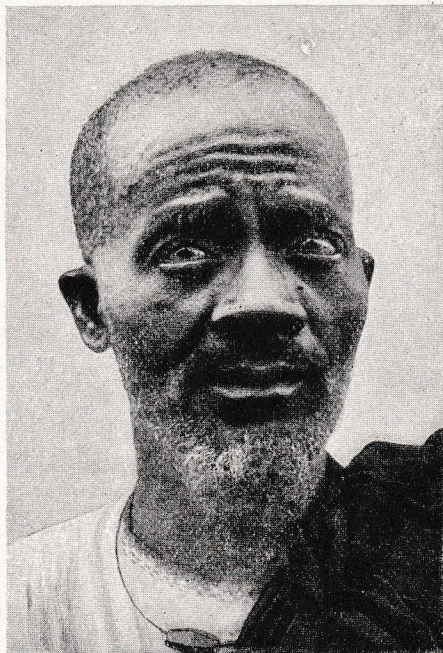


THREE SCORE YEARS AND TEN

The hoary age is not the most attractive age in the negro world. Weary and decrepit, he looks willing to lay down his burden of years

wool of each other's head, while I restrained their respective partisans from interfering. The spectators roared with delight, and the combatants sheepishly declined to fight. "In that case," I said, "you must walk up and down the camp arm-in-arm with loads on your heads." They did so for half an hour, to the immense amusement of the camp and their own utter discomfiture.

Such an incident seems too trivial to relate, but it is perhaps an illustration which throws light on a matter of far greater importance than a camp quarrel, or methods of camp discipline. The readiness of the educated negro to ascribe to colour prejudice, or to British



VICTIM OF DESERT GLARE

Ophthalmia is very prevalent among the poorer-class natives of Northern Nigeria, who are compelled to expose themselves to the blinding dust of the desert and to the excessive glare of the sun

Photos, N. W. Thomas

The negro does not, as a rule, nurse a grievance or plan schemes of retaliation and revenge. He is quick to forget and forgive, to imitate and not to envy, to remember a kindness rather than an insult or a wrong. Such are the people as I have known them, attractive in their childlike qualities when unspoiled



FASHIONABLE HEADDRESSES OF YOUNG NIGERIAN BELLES

The frizzly or woolly haired negress can arrange her coiffure in most elaborate designs. With certain tribes the hair is allowed to grow to considerable length, and then twisted and plaited tightly so that coils are formed all over the head, and these, fastened with skilful manipulation to the short hair, present a most decorative appearance. In some cases an array of topknots gives the finishing touch to a seemingly embroidered peruke. Hausa women have a large share of personal vanity

Photos, Northcote Thomas and J. R. Raphael



BUSHMEN, QUICK AND DEAD, AT A SHRINE NEAR AKABE

Although the Obibios—absolute bushmen—usually hide their houses in dense thickets, they erect their tombs in open clearings. Often of very considerable height, and roofed with palm-leaves, the tombs are decorated in colours, and contain a strange assortment of articles—earthen waterpots, carved or painted gourds, crockery, advertisement posters, and even gin bottles

Photo, Major Claud V. N. Percival

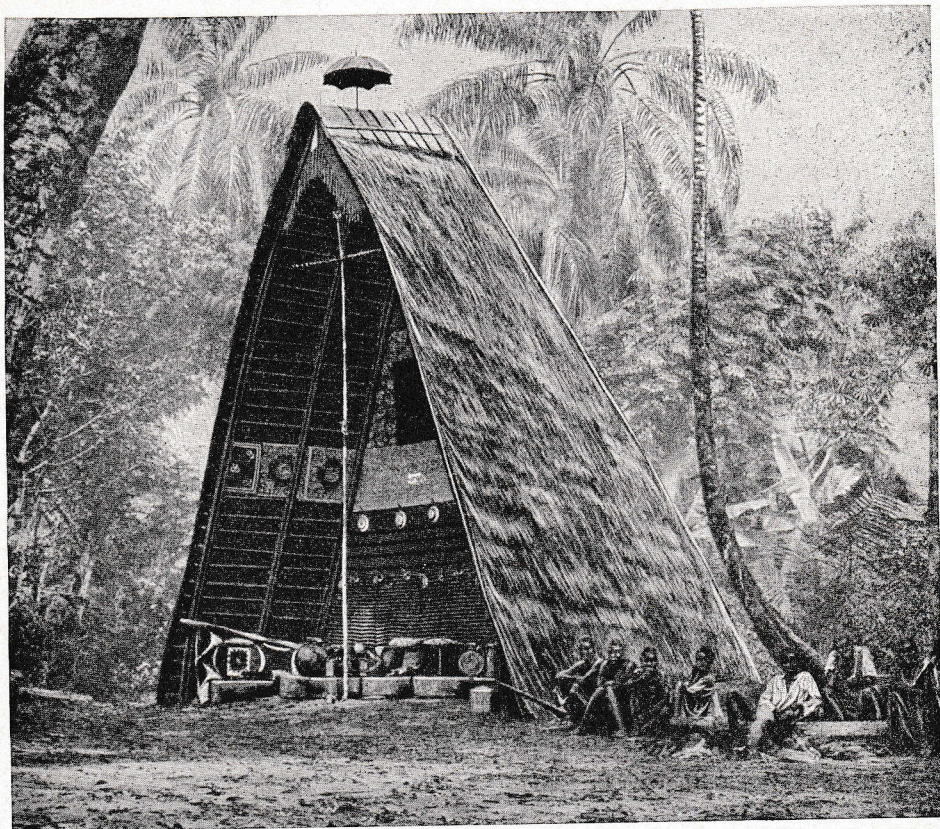
by imitating customs and methods which do not suit them or their environment.

A word as to their country. British Tropical Africa presents great contrasts. In the Sudan and the northern part of Kenya around Lake Rudolf, as also in the Kalahari in the south, you will find true desert conditions. The Harmattan wind, which blows more or less continuously in the west, fills the atmosphere so thickly with impalpable dust that at times objects only a few hundred yards distant cannot be distinguished. It blows from the north-east across the desert sands, and is so excessively dry that the covers of books curl up. The cold produced by evaporation at night is so great that there is even occasional frost in the vicinity of Lake Chad on the borders of the Sahara.

To these conditions the moist heat and heavy rainfall of the equatorial

zone offer the greatest possible contrast. At Geidam, near the northern frontier of Nigeria, the rainfall in 1919 was only fifteen inches, while at Forcados, on the coast, only about seven and a half degrees (about 500 miles) to the south of it, the register was 160 inches. These are about average records. The luxuriant vegetation and heavy forest which are typical of the moist zones are absent in the dry regions in the north; while the latter afford great grazing grounds for cattle, flocks, and game which cannot live in the grassless forests and tangled undergrowth of the equatorial belt.

These contrasts of climate, with their concomitant influence on animal and vegetable life, are again varied by altitude. In the east the climate of the equatorial zone is so modified by its height above the sea that it is suitable for Europeans, with a reasonable and



MAUSOLEUM OF A NATIVE PLUTOCRAT IN THE WEST AFRICAN BUSH
 Worldly wealth is symbolised by the black umbrella fixed open on the top of this tomb, at Ibiabon, in Obibio, and the material prosperity of its occupant while he was in this life is indicated by the generous provision of utensils for his requirements in the spirit world. Over the tomb of a departed warrior the Obibios place skulls

Photo, Major Claud V. N. Percival

not excessive rainfall. The Great Lakes again introduce a new element of climatic variation. Lake Victoria is little less in area than the whole of Ireland, and lies at an altitude of over 3,000 feet, bisected by the Equator. Albert, Albert Edward, and Chioga form additional reservoirs of water from the melting snows of Ruwenzori and the thousand streams from the uplands of East Africa. From these wonderful storages flows the Nile, fed by further tributaries from the mountains of Abyssinia, and from Darfur in the west. With these perennial sources of supply it is able to traverse the arid desert on its way to Egypt and the sea, in spite of the enormous evaporation caused by the heat of the tropical sun and the parching winds of the deserts. The Niger and the Congo in the west,

and the Zambesi, with its wonderful falls, more than twice the depth of Niagara, in the south, are the chief rivers of Africa. There are three great isolated mountains with eternal snow caps — Kilima-Njaro, Kenya, and Ruwenzori, the next in altitude being the Cameroon Mountains in West Africa. All are situated within five degrees of the Equator. The lower slopes and surrounding valleys of these mountains boast, as might be expected, a rich volcanic soil. The Germans established European-owned plantations of rubber, cocoa, bananas, and other products on the slopes of both Kilima-Njaro and the Cameroon Mountains, on which enormous sums of money were spent, and much thorough scientific work done; but their system of forced native labour produced constant friction and

BRITISH EMPIRE IN AFRICA

difficulties. The home life of the African has been often depicted as one of lazy indolence, the stalwart man being content to lie basking in the sun while his wives and children did all the manual labour and prepared the food. The actual scene in an African village is usually very different. So soon as the sun has dried the dew, the cattle are herded out to the grazing grounds and watched all day by the boys. If there should be any danger from raiders, stalwart youths, armed with their spears, would be present, too.

If the village is mainly agricultural, the task of hoeing the fields, planting and reaping according to season, afford a very strenuous day's work, in which

the older women assist. If again the community lives by collecting palm and other produce in the forest, the work is no less heavy. The able-bodied men climb the trees and cut off the great bunches which contain the small scarlet fruit among a heavy, heart-shaped mass of fibrous material. These heavy bunches must be conveyed to the village, the fruit picked out, and the oil from the pulp extracted by boiling. Each kernel must then be cracked by hand between two stones.

This is the work of the women and children. The latter, generally nude (as in many tribes their parents are also), have to take their share in the day's work

almost as soon as they can walk. You may see them happy and laughing, carrying back a small vessel of water from the well or stream which supplies the village, or collecting sticks for the fire, or helping to gather the cotton from the bursting bolls in the fields.

The village industries may consist of weaving cloth, or dyeing it in evil-smelling pits filled with the leaves of the indigo plant, or again of smithy work, fashioning hoes or spear-heads, or of plaiting mats from slips of the tender shoots of the palm or of reeds. In Uganda in former days you would see them hammering out a piece of fig-bark with a ribbed mallet, till it produced the deep red, serviceable bark-cloth which formed the national dress.

There are, of course, many other native industries, each (except perhaps weaving) peculiar to its special village, where the craft has been handed down from generation to generation. In one it



NIGERIAN DOCTOR SUPPORTS NIGERIAN CUSTOMS

Dr. Sapara, of Lagos, qualified for his profession in England. He advocates African dress for the natives, and in his own costume compromises between the unhealthy, tight-fitting garments of the West and the loose-flowing robes of the East

Photo, Mrs. J. H. Harris

may be that earthenware pots of all sizes for water are manufactured from a neighbouring deposit of good clay; in another smelting from a vein of iron-ore in the vicinity; in another the preparation and tanning of hides and goat-skins; in another basket-work, and so on.

The period after the harvest is the holiday time of the year. Among some pagan tribes this is spent in brewing beer from the surplus grain, and in drunken orgies in which it is reported that the women and even small children participate. Many, however, now go afield to offer their labour to Europeans at this season for wages, or to earn money by a little trading on their account; or by "calabashing" (washing for tin-ore) at the tin mines. Where there is a small tax to pay this is the season to earn it in cash, and be free from all levies for the rest of the year.

But life in an African village in the days before the Pax Britannica was no idyll of peace and plenty like a picnic on a summer's day in England. Among the independent pagans the villager, unless he had the good fortune to belong to the dominant tribe, lived in constant fear of a raid by a powerful neighbour or from the ruthless slave-hunter. The attack would probably be delivered at the first streak of dawn while the unsuspecting village was still asleep. Those who attempted to defend themselves would be shot down or speared, the younger women and children captured,



GIRLS OF THE GREAT HAUSA TRIBE

When the native woman abandons her pagan lack of attire, she usually displays a marked preference for the gaudy, and these girls of North Nigeria, dressed in gay Manchester cottons, are well within the fashion

Photo, Major Claud V. N. Percival

the older left to die of starvation. Sometimes the half-breed Arab slavers from the east coast perpetrated barbarous cruelties for the mere love of witnessing suffering, as when they drove the Wankondi at Karongas on Lake



ABIGAH, SON OF THE KING OF LOKOJA

A clever son of a clever father, both staunch friends of the British, and both speaking English with considerable fluency. Polygamy is general with all Mahomedans, and Abigah is here seen with his two wives. To maintain peace in the domestic circle, Abigah warned them from the start against wrangling. "If either of you want to quarrel, quarrel with me," and his admonition has been effective

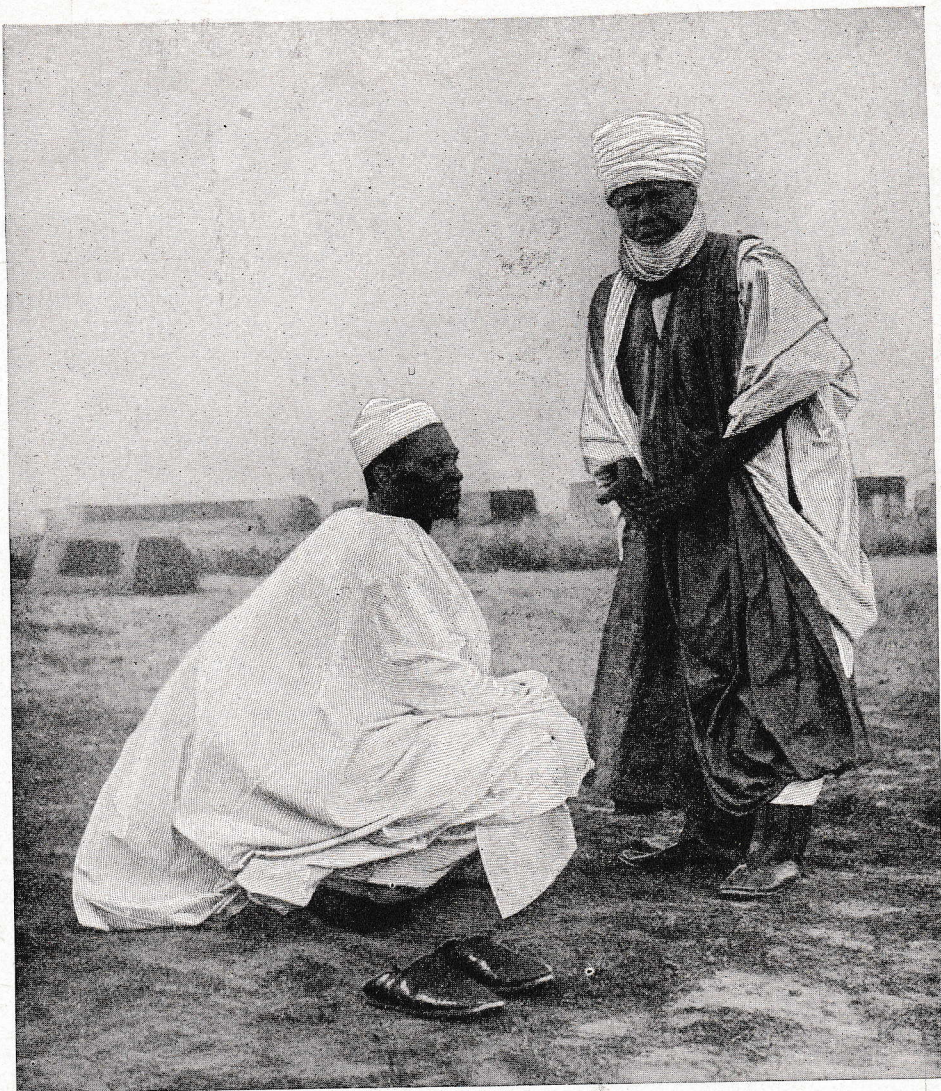
Photo, J. R. Raphael

Nyasa into a reed-bed surrounding a lagoon which swarmed with crocodiles, and then set fire to the reeds, climbing into the trees to see the "sport." The wretched victims had the choice of being burnt by the flames, or eaten by the crocodiles if they plunged into the water, or shot if they broke into the open. We eventually avenged this outrage.

The sufferings inflicted upon the African, either by his fellow-tribesman

or by alien slave-traders, for centuries form a dark page in the history of the continent, and they have left their mark in great areas of fertile lands with scarce any population.

I remarked that an African who belonged to a tribe more powerful than its neighbours or one which perchance had been conquered by a Moslem Emir and incorporated in his territory and was under his protection, had not to



DEFERENCE OF YOUTH TO OLD AGE IN NIGERIA

The custom among the Mahomedans of removing the footgear is not strictly confined to religious ceremonies; it is also observed by the Moslem youth to express his respectful attitude towards those of his race and faith who are well advanced in years, and this young Hausa has no hesitation in removing his shoes and curtsying to his venerable tribesman

Photo, J. R. Raphael

fear the onset of tribal war or the raid of the slaver. But he had exchanged a life of freedom for one of slavery or serfage, whether he tilled the lands of an overlord as a predial slave, or whether under a native despot he was called on to supply the requirements of the king and his innumerable sub-chiefs and satellites. It was only a matter of degree. At any moment some chief with a boisterous retinue might arrive in the village, or the servant of some

great man, demanding all he fancied in his master's name. His daughters might be taken for the chief's pleasure, his cattle and his crops he dare not call his own.

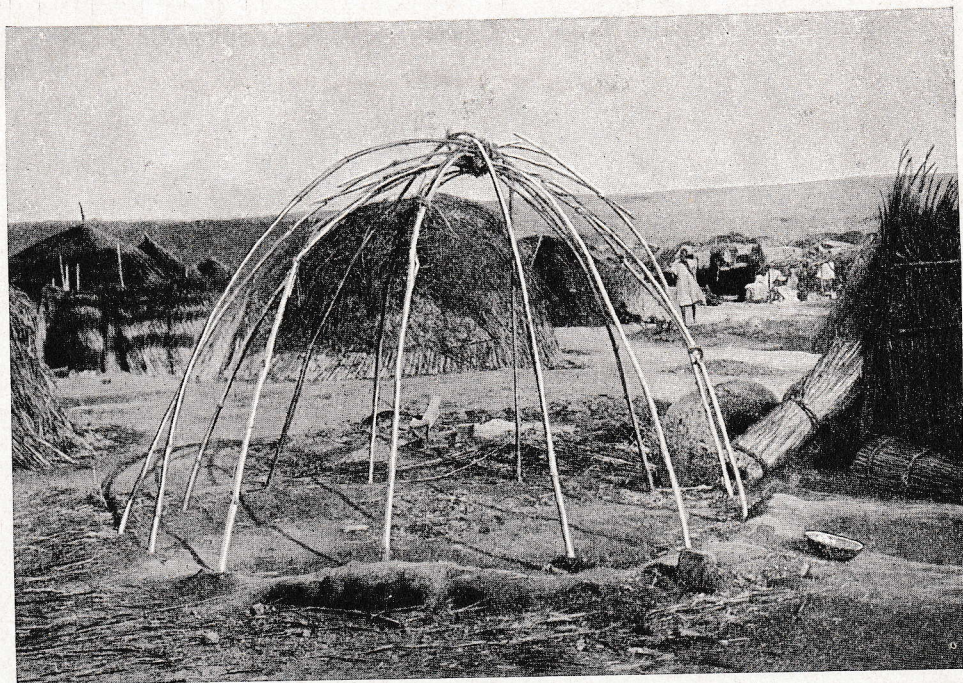
One cannot generalise about territories situated like those of British Tropical Africa thousands of miles apart, an area about forty-five times as large as England and Wales, and containing populations of such different types numbering some thirty-four millions. Some of this description would, of course, be



ROYAL SKIRT-DANCE ENTERTAINMENT FOR AN ENGLISHMAN

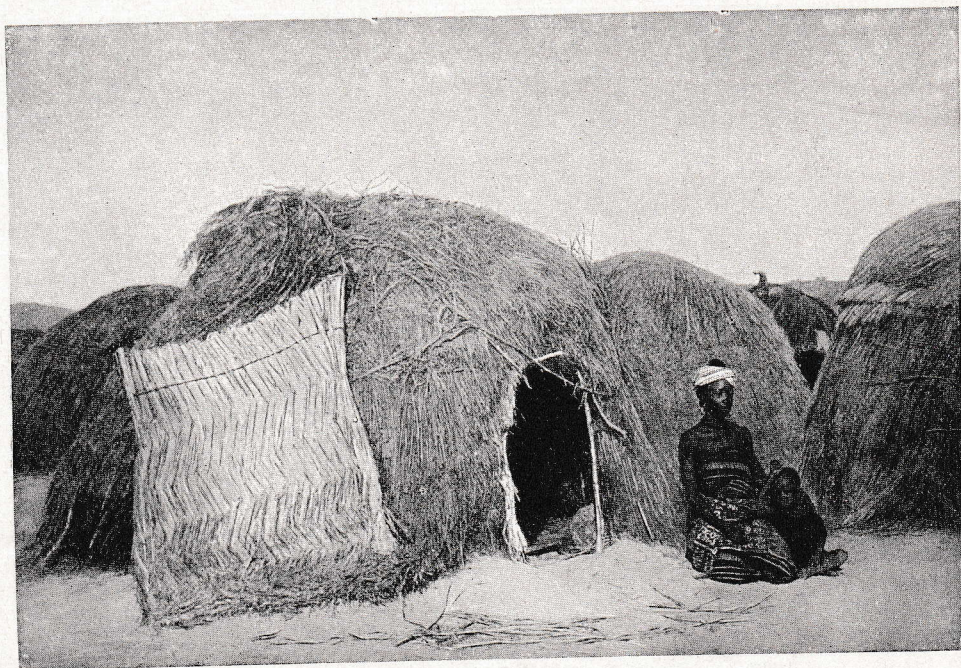
This photograph illustrates the King of the Yarawa pagan tribe at Fedderi dancing in honour of his white guest, Mr. John R. Raphael. The Court band, having donned State uniform, assembled "by special request," and a goodly company of the members of the tribe formed the "appreciative audience." The King's everyday costume is by no means excessive, but on this occasion he arrayed himself in a flowing Hausa robe, kept exclusively for such important events

Photo, J. R. Raphael



WHERE THE HOUSING PROBLEM IS SPEEDILY SOLVED

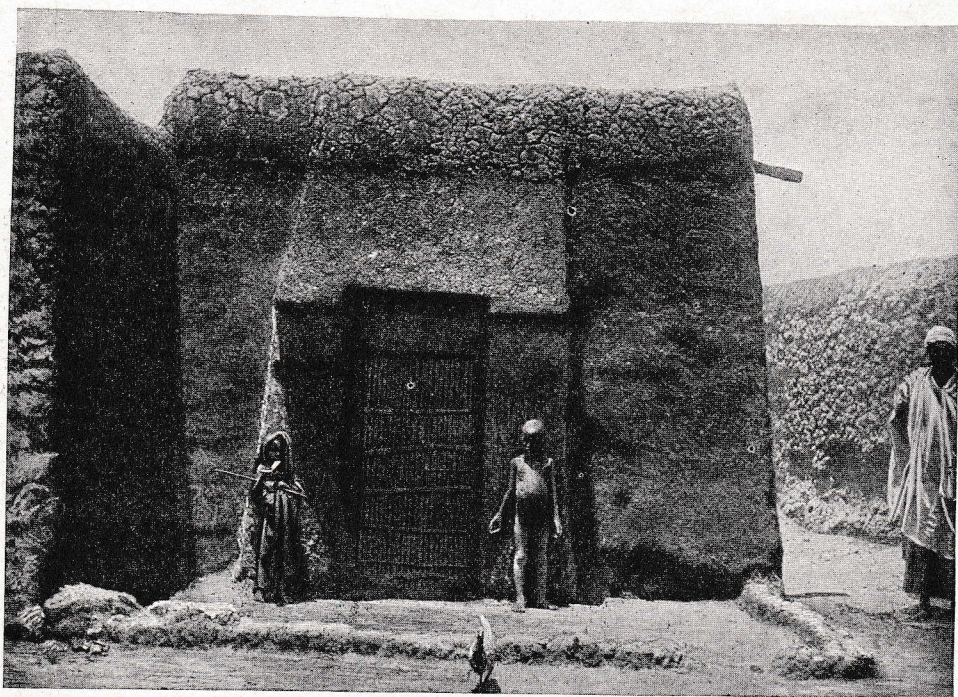
Grass houses are not the least commodious of the Hausa habitations. A little skill and a minimum of time are required in their construction, for in a couple of hours two men can cut the grass, fix the framework, and complete the house



TWO HOURS AFTER BEGINNING THE HOUSE IS FINISHED

Though so hastily erected, these grass mansions of Nigeria are stable enough in the dry season, but when the rain descends and the wind blows they are seldom able to withstand the fury of the hostile elements. They afford accommodation of a primitive kind, yet satisfactory to the Hausas

Photos, J. R. Raphael



THE MUD ARCHITECTURE OF KANO CITY

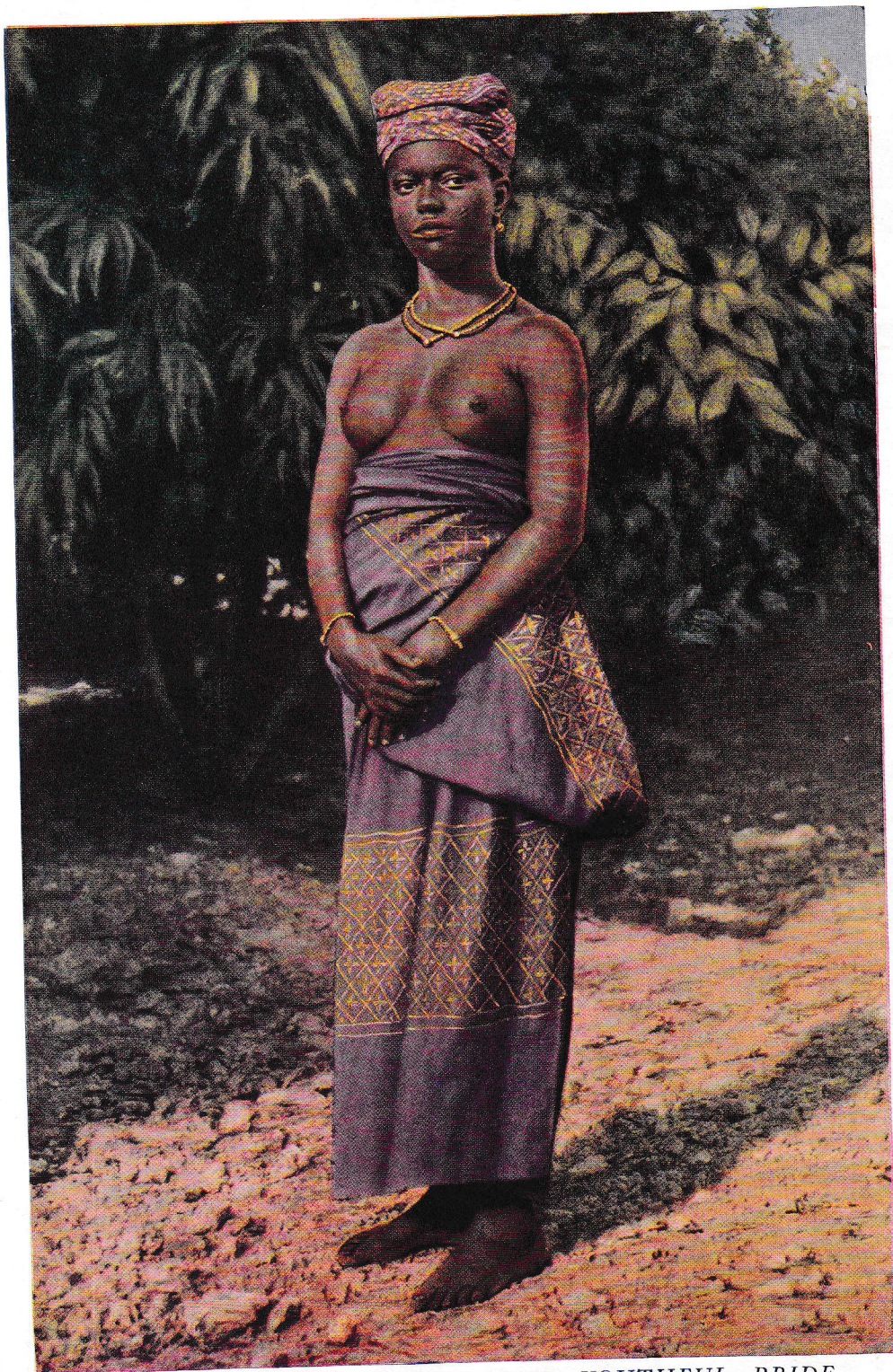
The irregular square mud habitation is characteristic of Hausaland, and the rent of this particular type would be 2s. 6d. a year. A mud house is erected at the end of the wet season, when the material is abundant. When completed, the building is baked by the sun into the hardness of brick.



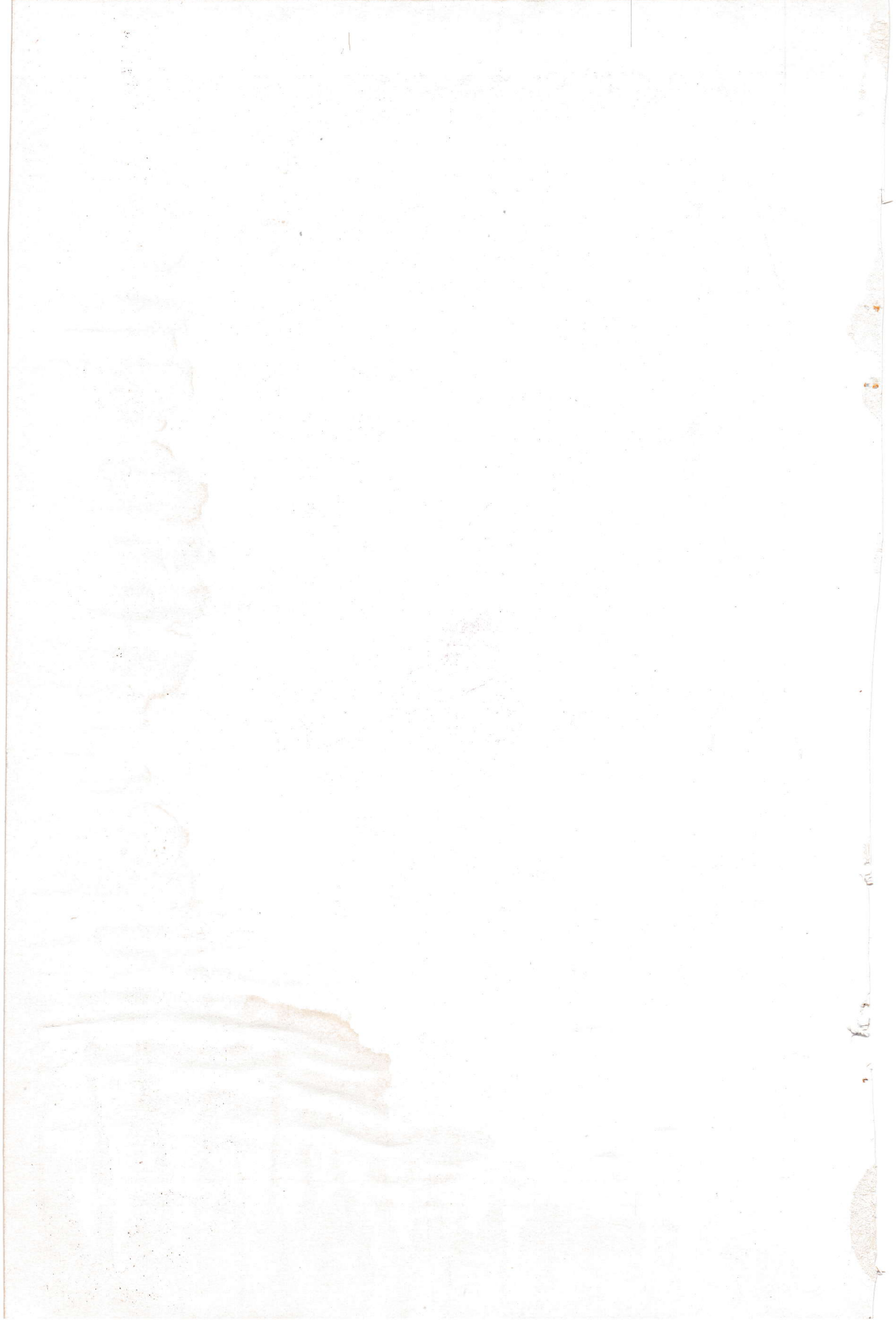
"NO. 1, KANO" IN A TOWN OF 30,000 PEOPLE

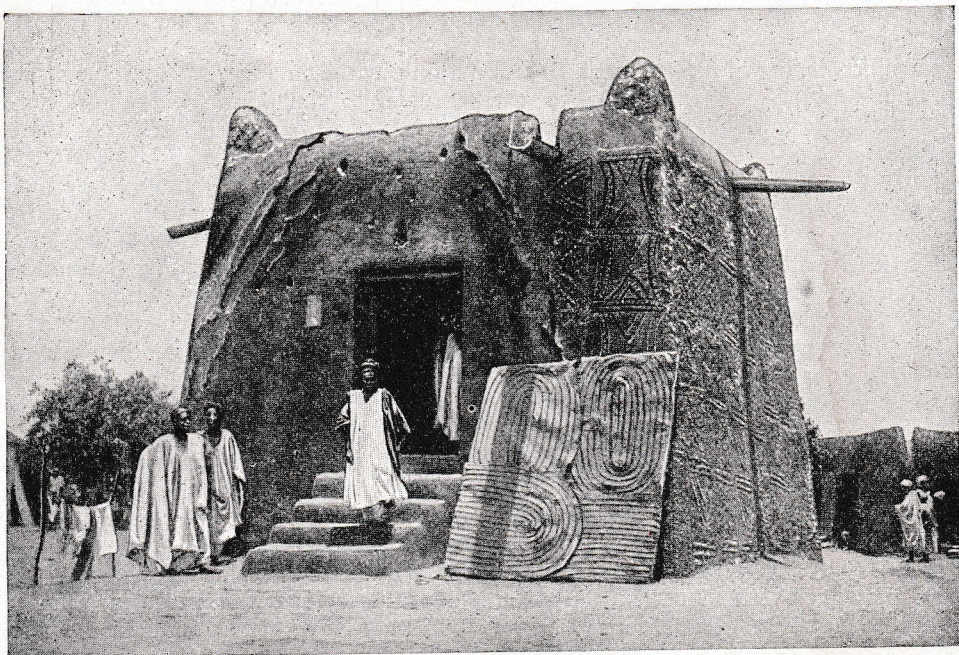
Each house in Kano has a number, but the streets are unnamed. No. 1, Kano is a quaint structure, No. 6,249 is no less fantastic in appearance. The apertures in the wall are for admitting light, but the architect pays no attention to ventilation. The gutters protruding from the flat roofs are no superfluous precaution, for rain is the arch-enemy of these glorified mud-castles.

Photos, J. R. Raphael



AN ACCRA BELLE IN ALL HER YOUTHFUL PRIDE





ONE OF THE HOMES OF BLACK JUSTICE AT KANO

The alkali, or native judge, here seen descending the steps of his court, is appointed by the Emir, and receives a fixed salary from the public treasury, and no longer, as formerly, has a share of the monetary penalties exacted. This magistrate decides cases civil and criminal, framing his decisions on custom and usage based on the Koran law



MEDICINAL HERBS WARRANTED TO KILL OR CURE

In front of his mud-shop the native general practitioner of Kano exposes his various "remedies." Antidotes, antiseptics, correctives, restoratives, sedatives may be obtained in exchange for a few cowries. Natives of Northern Nigeria do not suffer much from fever. Leprosy is fairly common, and ophthalmia very prevalent; but the African has not the European's sensibility to pain

Photos, J. R. Raphael

BRITISH EMPIRE IN AFRICA

inapplicable in various parts of British Africa, nor is it appropriate to the nomad pastorals, but, generally speaking, it may, I think, be accepted as fairly descriptive of the unsettled conditions of life which were prevalent before European control made itself felt in Africa.

May we then assume that with the advent of British rule all these sufferings have passed away, and that the villager can live in peace and contentment? So far as the fear of the slave-raider and of the marauding tribe is concerned we can, I think, reply in the affirmative, throughout most, if not quite all, of British Africa. The weak rejoice in protection, while the war-like and aggressive chafe under restriction. The African, however, inconsequently no doubt, looks back, I

think, with some regret, like some other people, to the "good old days," forgetful of his sufferings, when there was less system and more licence.

While the advent of British rule has, no doubt, decreased physical suffering, it has, I think, in many parts of Africa done much harm by causing the breakdown of tribal authority, with a consequent increase of immorality, theft, and vice. If we are to do good in Africa there is no doubt in my mind that two essential principles must unceasingly be kept in view.

The first is that we must support native authority and rule through the native rulers, in accordance with their own ideas and customs. The second is that in order to make this possible, the education which we give in our schools (whether Government or mission) must



DETACHMENT OF A NIGERIAN EMIR'S STALWART POLICE

The Emirs and Chiefs throughout the Nigerian Protectorate raise and maintain their own native police, but there is also a force—organized in 1900 by Sir Frederick Lugard—under the Central Government, termed the Northern Nigerian Police. Of old the men of Hausa tribes were great fighters and slave-hunters. Now they are fast falling into the ways of civilization

Photo, J. R. Raphael



PREMPEH, LAST OF THE ASHANTI KINGS

His Majesty's toga is composed of narrow strips of cloth spun on native looms. The teak chair is studded with gold nails and finished with solid gold ornaments. An Ashanti law assigned to Royalty all the gold-dust which, while being weighed, fell to the ground in the market-place of Kumasi. Infringement of this law was punished with death. Every few years the soil was sifted; one yield handed to the King was 1,000 ounces

Photo. P. A. McCann

inculcate respect for authority, discipline, and self-control, and be adapted to the needs of each class. The villager must not become discontented with his lot, but a better agriculturist or craftsman, and the native scholar of the larger towns who seeks higher education should become a loyal public-spirited citizen.

British Tropical Africa offers unlimited possibilities for British trade,

for its raw materials and foodstuffs are indispensable for our needs. Its highlands offer great attractions to British settlers, its populations afford ever-expanding markets for our manufacturers. And I believe and trust that under British rule there is a greater prospect of happiness and progress for the people of Africa than they would otherwise obtain.



NOISY CORNER OF ASHANTI'S FAMOUS EMPORIUM

The market-place of Kumasi has considerable renown. In olden times traders came here from far to barter their gold-dust and other wares, and to-day Kumasi is the distributing centre for the whole of Ashanti. Market-day presents a lively picture. The variegated, gaudy clothes of the women, and the gorgeous colouring of fruits scattered about in careless confusion, add to the brilliancy of the scene, but the European's enthusiasm quickly dies in the deafening hubbub of voices

Photo, P. A. McCann

British Empire in Africa

II. A Survey of its Lands & Peoples

By Hamilton Fyfe

Author of "South Africa To-day"

THE British Empire in Africa has now taken shape as an achievement equal to that of British India. In the main, it is a recent work, accomplished in the same short period as the French Empire in Africa. Though neither so large in extent nor so absolute in quality of rule as the vast colonial dominion of France, it will probably prove of more permanent value. For it includes the long high backbone of white man's country extending from the Cape over the Zambezi River and prolonged across the Equator by the Kenya highlands. Moreover, the useless tracts in British Kalahari desert are considerably smaller than the waste lands in French Sahara. Altogether, the score and more of self-governing dominions, colonies, and protectorates of British Africa form more than one-third of the African continent, now that a good share of Germany's late possessions have been added to the Union of South Africa and the Crown Colonies.

Leaving out the Union of South Africa,

Rhodesia, and Egypt, which are described in separate chapters, British Africa is nearly double the size of all India, including the native states. Its population of thirty-nine millions, however, is only one-eighth of the population of India. To take another comparison, British Africans roughly equal in number the people of Great Britain, but occupy thirty-four times as much land. Seeing how vast has been the increase of the Indian races

under British rule, we can look forward to an increase in the natives of British Africa that will transform this new empire into a highly productive group of lands within fifty years or less.

Already a profound revolution is in process. Among both savage tribes and tribes coloured with Arabic civilization, British peace has put an end to the immemorial law of force, the raiding of settled farming tribes by roaming cattle-breeders, the slave trade, and the tyranny of the despot. Tribal authority is crumbling away; tribal customs are



ADVANCE OF CIVILIZATION IN ACCRA

The streets of Accra formerly consisted of mud-hovels, but since the great fire in 1894 more substantial buildings have been erected. British modernism is likewise exemplified in the town hydrants; these handsome negresses, however, still prefer their gaily coloured petticoats to the more sober European dress

Photo, C. C. Craven



VANITY OF WOMANKIND IN KROBO COUNTRY

The Krobo tribe live in little villages in the midst of fine palm-tree woods. In spite of the beautiful surroundings the people do not give way to laziness, and long before sunrise the women are at work grinding corn or beating "fufu," a mixture of yam and maize. The wooden comb and stools are illustrative of the simple ingenuity of the Gold Coast natives

Photo, P. A. McCann

disappearing. Communal tenure of land is yielding to personal ownership, and permanent crops of export value, such as cocoa, coffee, and rubber, are taking the place of stock-raising. Races which the British freed from political serfdom are now freeing themselves from tribal slavery.

British West Africa is perhaps the most interesting as well as the largest group of native dependencies. It contains the oldest colonies and the newest, and extends, with breaks, from Gambia to British Cameroon. It holds low, pagan types of blacks in river deltas, fever-stricken forests, and mountain

fastnesses. It is also distinguished by an educated class, many members of which have been trained in England and won degrees in law, medicine, and theology. It is likewise remarkable for fine half-breed stocks, like the Hausas, and the mysterious race of Fulanis that dominated the negroes and caused much confused movement among dusky nations they did not reach. For general variety and historic interest British West Africa is hard to match. The land itself is typically of the tropic African kind, climbing from the sea in huge steps towards a high parching tableland. The coast is difficult with



BLACK PSYCHE AND HER WOODLAND MIRROR

A native girl, bent on the embellishment of her personal charms, is deftly manipulating her coiffure before a mirror fixed to a tree stump. Among the toilet requisites of the Fanti women are various perfumes, one of the most usual being prepared from material produced by snakes

Photo, P. A. McCann

reefs, bars, and pinnacle rocks on which seas do not break. Some excellent harbours cannot be used because of the perilous barriers against ships.

A line of white surf, a ribbon of yellow sand, and a wall of dark forest compose the landscape. Even rivers of good size, crawling out between sandbanks, make no obvious break in surf line and forest wall, and in some perilous places there still are cannibals ready to receive shipwrecked white people. The dank, rank forest belt, from which palm oil, kola nuts, and fine timber are obtained, extends inland for some 250 miles. Within it lie the old British possessions which have grown

out of the coast factories of Bristol men. Then rises a healthier land that yields no palm oil, but the plateaux are not high enough for European settlement. There are no great lakes, Lake Chad being little more than a fast desiccating swamp, and there are no snowclad mountain ranges. Cameroon mountain, 13,300 feet, is the only lofty height.

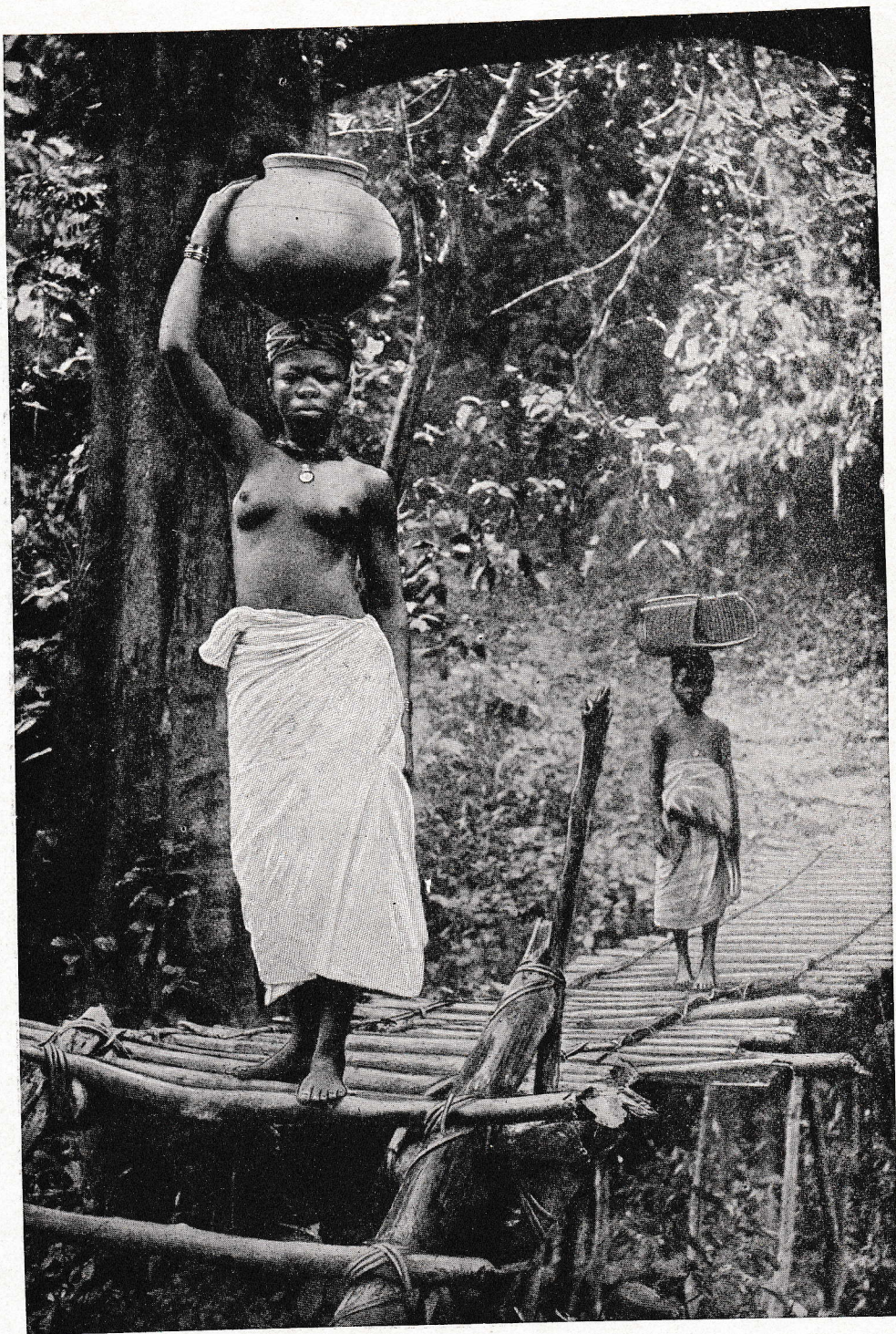
That portion of British West Africa which lies in the northern dry zone consists of rolling savannahs, affording pastures to vast herds of cattle; the forest growth is sparse and deciduous, besides being, except in river valleys, stunted and of small



YOUNG VILLAGE BRIDES OF THE VOLTA DISTRICT

The open tract from Accra to the River Volta is inhabited by a race of Dahomeyan stock, speaking the Ga language. When young the women are quite pretty, and usually possess fine figures. Marriage is a mere matter of sale. When a maiden is of marriageable age she is arrayed in the family finery and escorted through the village streets to indicate that she is ready for a husband

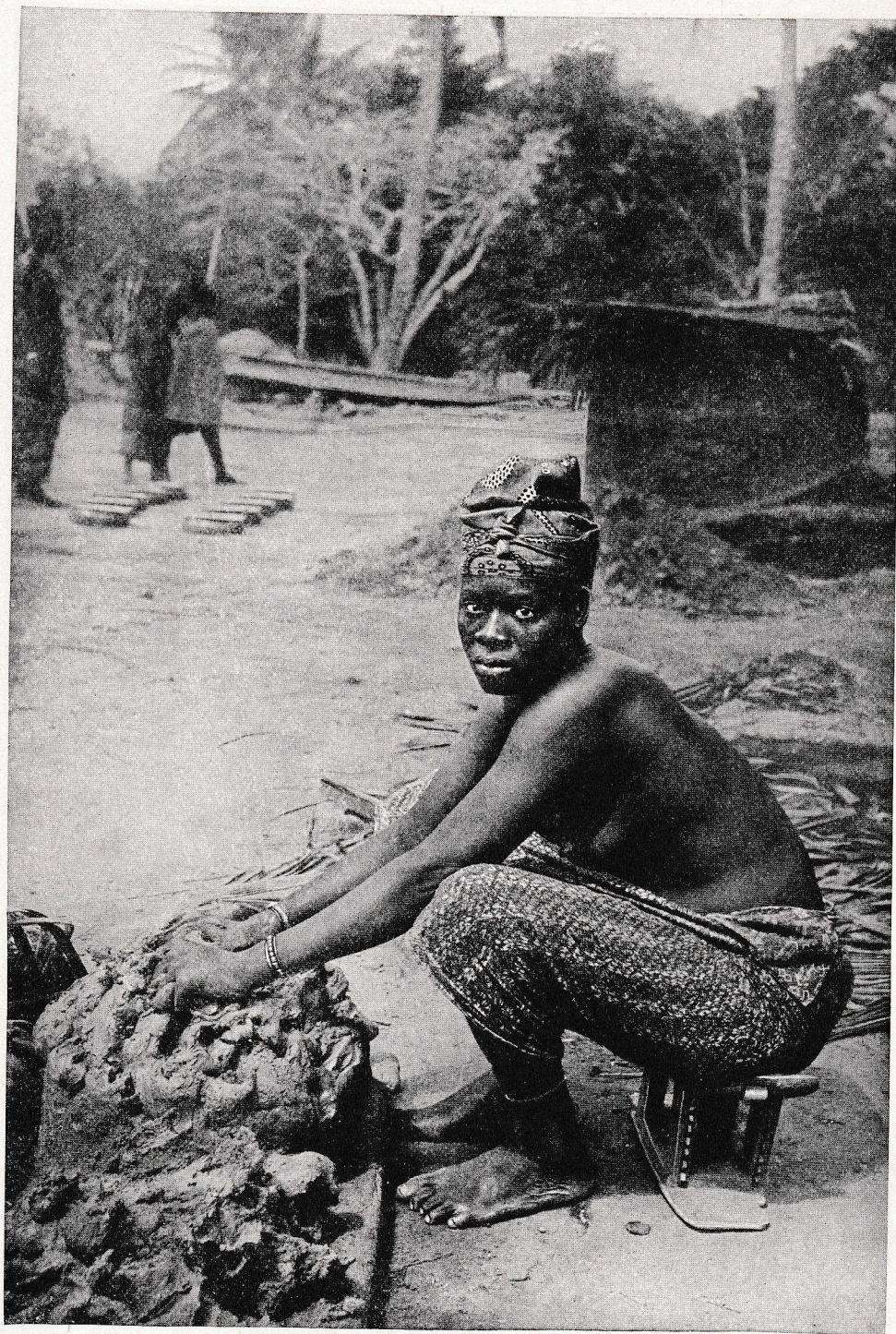
Photo, P. A. McCann



INFLUENCE OF ANCIENT CUSTOM ON MODERN PHYSIQUE

The natives of the Gold Coast are famed for their usually superb figures and erectness of carriage, no doubt due to the habit of carrying articles on the head. This girl has acquired all the efficiency needful to the art, which is practised from early childhood, and can preserve perfect poise of body when traversing the most uncertain forest paths

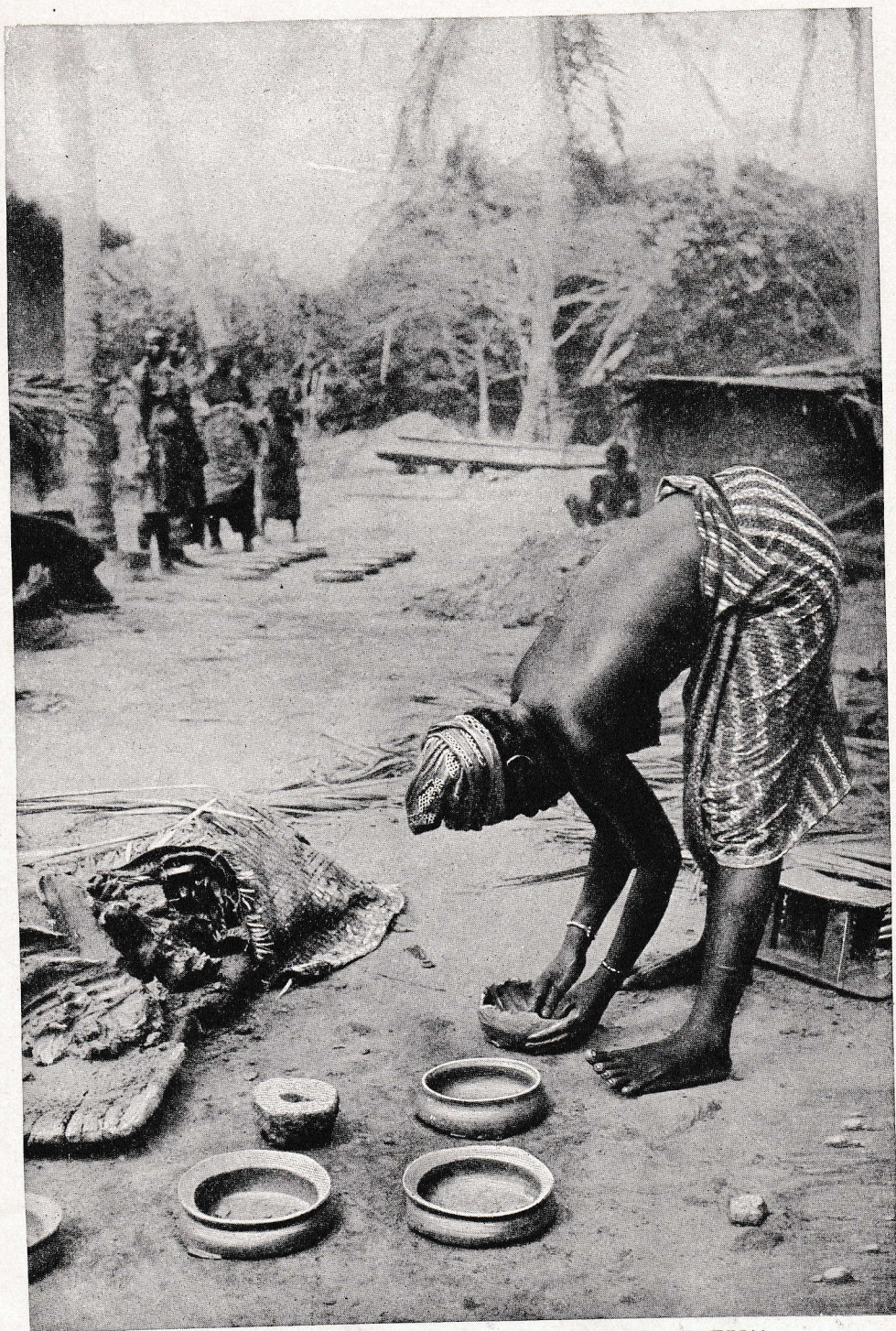
Photo, P. A. McCann



THE GOLD COAST POTTER AND HER CLAY

The fashioning of earthen vessels in Western Africa is chiefly carried out by women. Machines of any description are unknown, and the most primitive methods are resorted to in the preparation and the kneading of the clay. After the soft tenacious earth has been washed and freed from all hard material, it is pressed and worked by the strong fingers of native women into the shape required

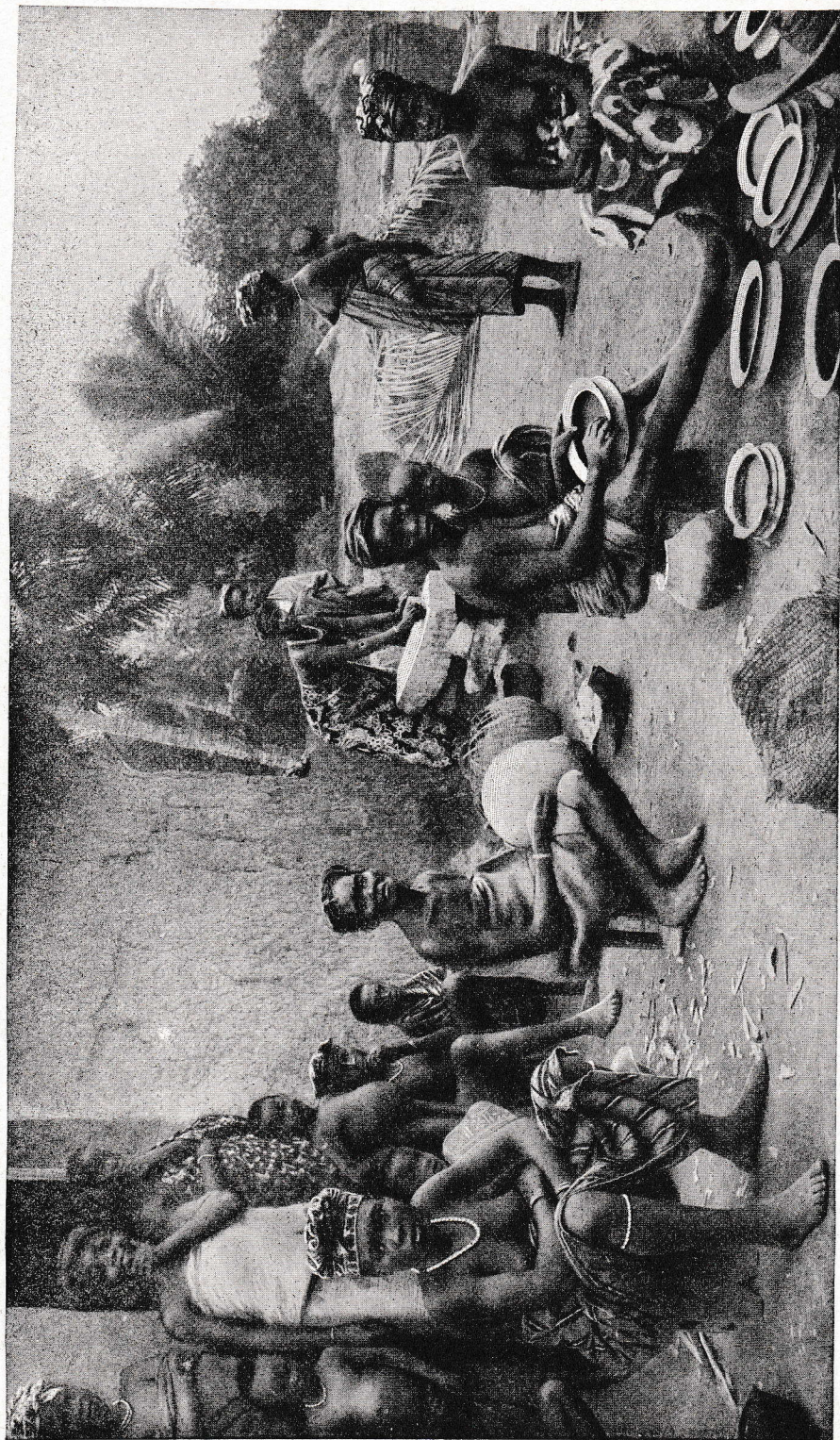
Photo, P. A. McCann



TRANSFORMATION OF POTTER'S CLAY INTO POTTERY

A stone mould passed round the inner walls of the rough shape of clay assists the worker in her task of shaping and smoothing the interior of the vessel. There is no question of the potter's hand shaking, nor any likelihood of one of the "clay population" "leaning all awry" upon completion, for the natives are expert workers, and their most efficient tools are their skilful fingers

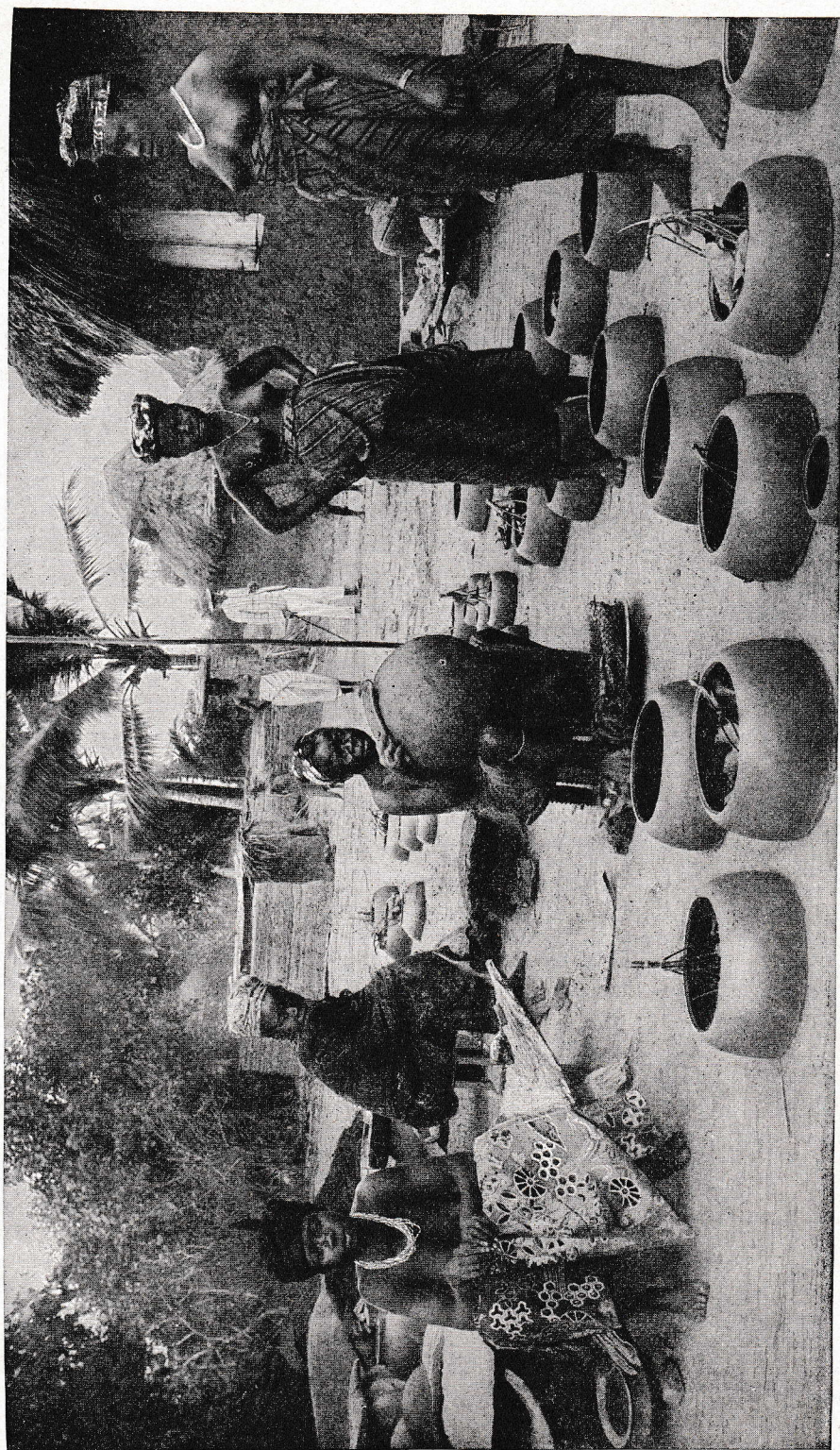
Photo, P. A. McCann



POLISHING AND SMOOTHING CORNER OF THE POTTER'S FIELD

Young and old take active parts in the production of pottery. The natives of Western Africa have long since realized the plastic properties of clay, but their minds are not versatile, and they are content to produce only the humbler household earthenware, in the form of water pitchers, bowls, and round dishes. The women are here seen smoothing and polishing the vessels in preparation for the final process of baking

Photo, P. A. McCann



MODERN EARTHENWARE FACTORY OF FANTI TRIBE IN ELMINA

Young Africa is here depicted practising the art which prehistoric Africa brought to such perfection. Despite the fact that ancient Egypt devised so many hundreds of forms of earthen vessels and perfected to such a wonderful extent the ceramic art, the modern African pottery is remarkable chiefly for its crudity. Artistic taste is but little shown, and the coarse productions of modern Africa are contemptible beside the beautiful achievements of antiquity

Photo, P. A. McCann



BURDENS ARE LIGHTER WHEN BORNE ON THE HEAD

Despite their youthful appearance these Ashanti girls are very strong, and may be seen frequently with fifty or sixty pounds weight of oil or rubber on their heads and a babe on their backs, trudging along uncomplainingly to town. The strips of Manchester cotton worn round their waists are plentiful in the market-place, and may be bought from the townsfolk in exchange for country produce

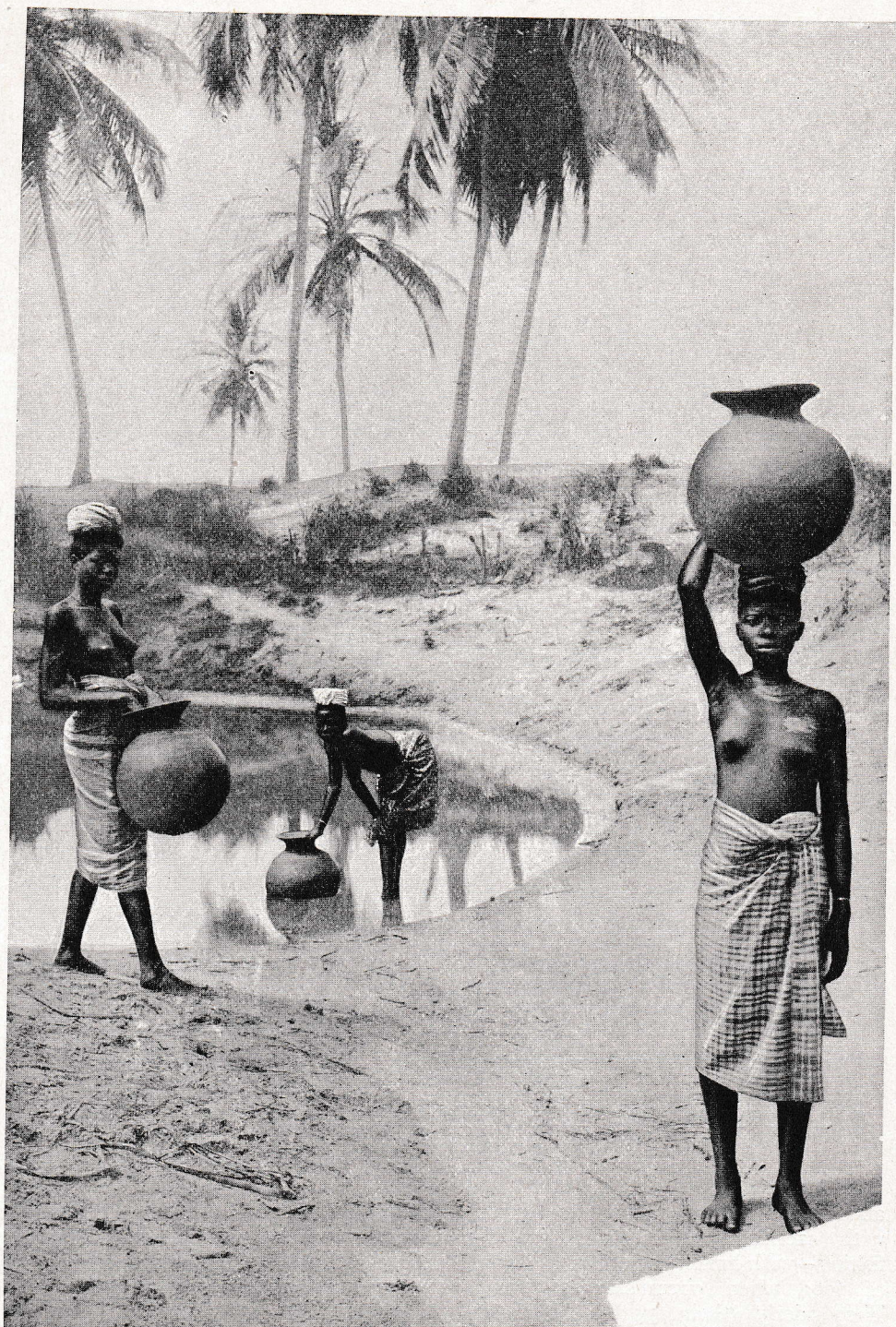
Photo, P. A. McCann

girth. The people of the coastland are densely packed eastward of the Niger, and remain in the early stage of primitive savagery. Chief among them are the Ibo tribesmen, numbering several millions of pagan negroes, sunk in witchcraft and still inclined to human sacrifice. They are, however, remarkably rich in the best of all forest trees, the oil-palm; they supplied first with slaves and then with palm oil the black merchant houses of the famous oil rivers of the coast.

These houses, formed of a chief, his petty chiefs, slaves and freed slaves, traded with Europeans for some 400 years, sending millions of slaves from

the Ibo interior to America, sheltering white buccaneers in secret creeks, and bringing all the powers of the fetish priests and fetish societies to bear on Bristol men who tried to deal with the palm oil country direct.

Their descendants are still the keenest of traders. Though their monopoly as brokers has been destroyed and European trade carried directly into the palm oil belt and far beyond, many of the old houses still manage to flourish in their steamy, disease-stricken hot-house of a country. There, in the network of creeks, amid fetid mangrove swamps, remnants of broken backwood forest tribes dwell in wattle



REBECCAS OF THE GOLD COAST FILLING THE.

Water plays an important part in many of the festivals of the Tshi-speaki
 Prior to these holidays a great quantity of water is drawn from the var
 young girls who, swinging along the sandy roads with unconstrained and g
 to be almost unconscious of the heavy earthen pitchers upon

Photo, P. A. McCann



GOLD COAST ARCHITECTURE THAT SHOWS A TENDENCY TO "CUBISM"

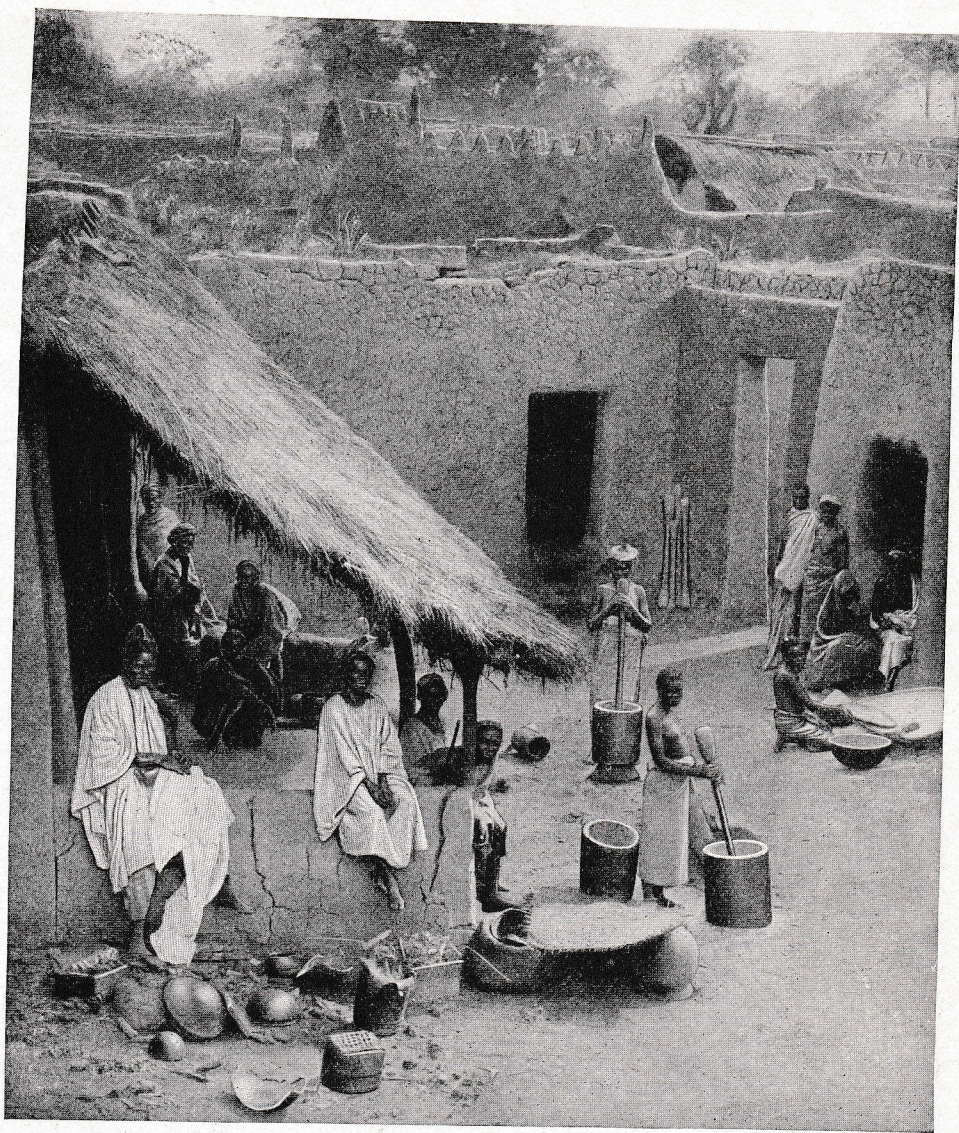
The quaint pinnacles, the massive portal and buttresses betoken the mixture of architectural styles which delights the soul of the Ashanti housebuilder. The walls are constructed of a double row of sticks placed about three inches apart and strongly laced into position; the whole is filled up and plastered with clay. The owner of this mud-castle is watching his womenfolk performing their duties of replenishing his water supply

Photo, P. A. McCann

and daub huts, by rude ju-ju temples with sacrificial altars, and live by fishing—with human beings as a change of food when circumstances permit. They deify their pythons, sharks, leopards, and monkeys, and form at times considerable federations with fetish rites, resisting both Christian and Moslem missionaries. A jumble of driven, broken peoples, they seem only

to have escaped entire destruction through terrible suffering in a deadly refuge, in which they became immune to diseases that their attackers could not withstand.

Westward of the Niger are the notorious Benis, a far more intelligent race, who rank with the Bushongo in their genius for modelling in bronze. They carried to a dreadful degree, in



THE SOCIAL HOUR IN THE NATIVE COURTYARD

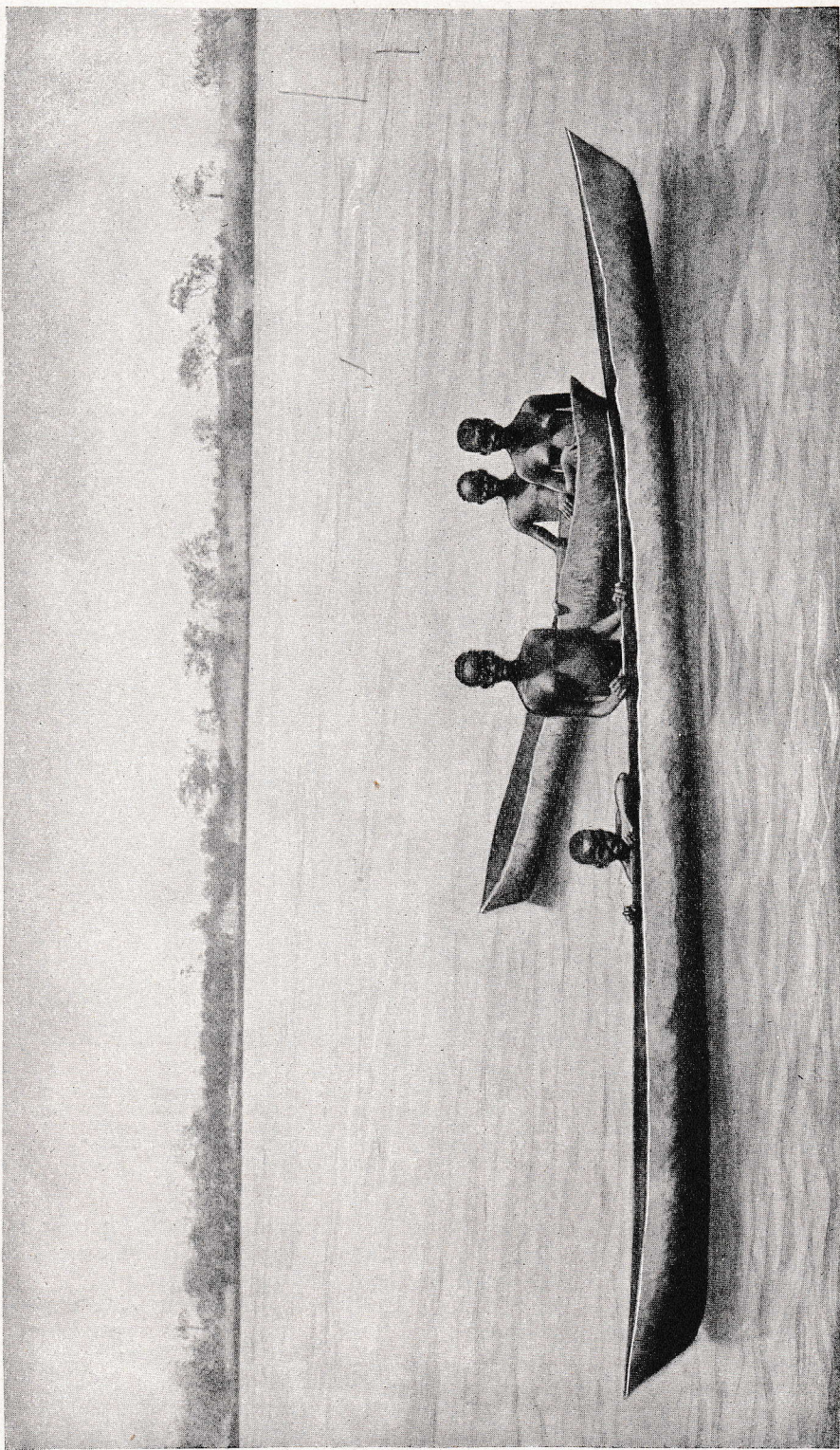
Houses of the Fanti are generally built in the form of a rectangle, enclosing an open court, where towards evening the neighbours gather to discuss the events of the day. The roofs of the mud-buildings vary in shape, some are thatched, and not a few have flowers and plants growing from the clayey surface. Two women are seen pounding corn with wooden pestle and mortar; the coarse meal is then reduced to flour by grinding between stones

Photo, P. A. McCann

Benin, the City of Blood, the custom of human sacrifices. The fetish king of Benin used to exact tribute from neighbouring tribes, and making his town a kind of holy city for the pagan blacks, steadily increased the number of human victims until his power was broken by a British expedition in 1897. Isolated in dense bush and foul mangrove swamp, Benin ruled by terror,

and its fall freed the northern tribe of Yorubas, who occupy the fertile uplands in the hinterland of Lagos.

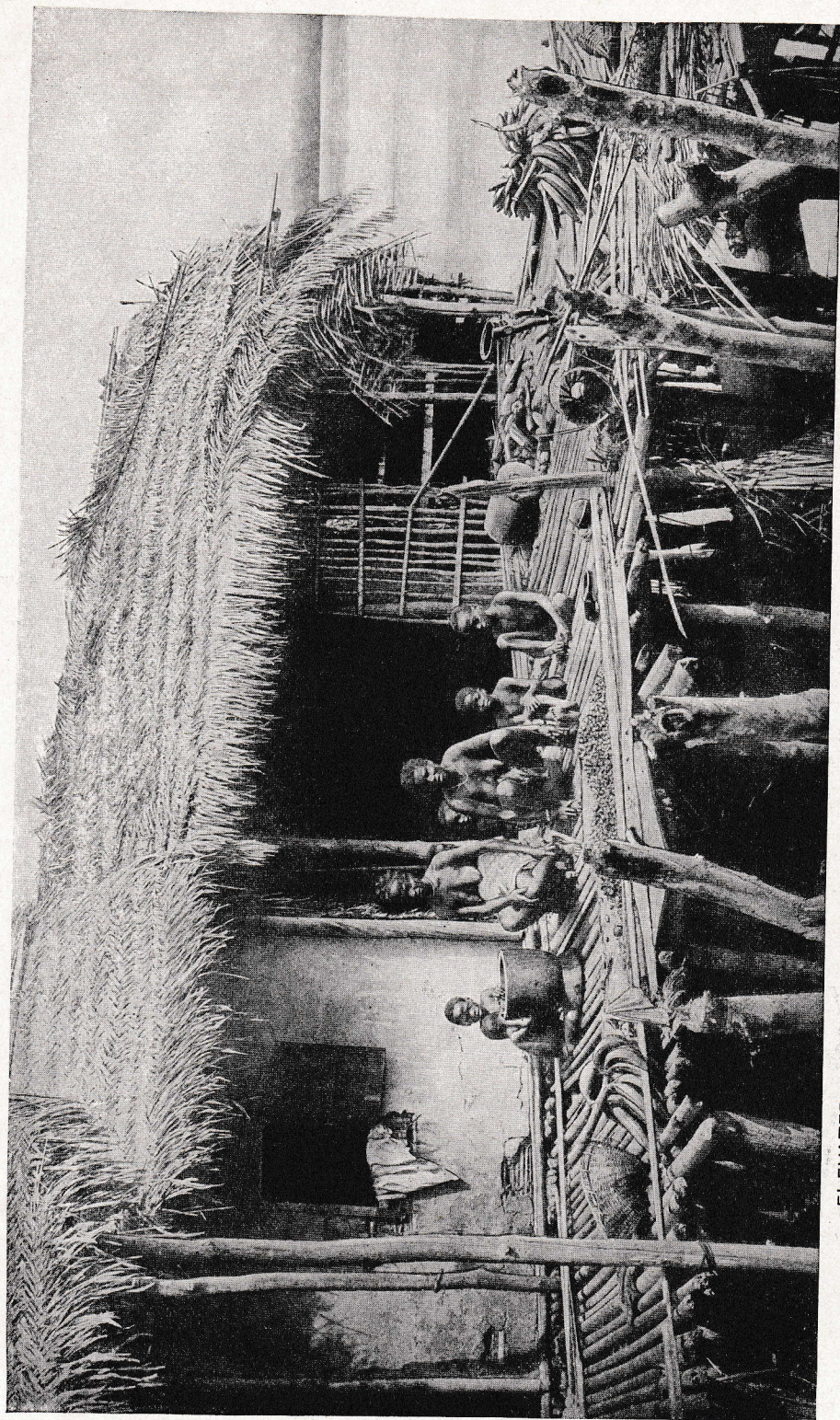
The Yorubas are enterprising traders and good farmers of a peaceful sort, who have been forced by surrounding warlike nations to gather into large centres of defence, founding some of the largest cities in Black Africa. In the quiet, picturesque town of Oyo



STRANGE AQUATIC CREATURES ENGAGED IN THEIR FAVOURITE PASTIME OF FISHING

Strong swimmers, endowed with true amphibian natures, the girls of the Gold Coast seek their livelihood by many and diverse methods. There is a great demand from remote towns and country places for the shell-fish in which the rivers abound, and to the river-folk, who are as much at home in the water as on land, fishing merely stands for a favourite pastime. The girls pick up the shell-fish with their toes, pass them to their hands, and then pack them in the canoes—their store-baskets

Photo, P. A. McCann



ELEVATED HOUSES OF GOLD COAST ABORIGINES ON A CREEK NEAR BEYIN TOWN

Inundations hold no terrors for these sturdy children of nature ; they are secure in the knowledge that their lofty homesteads are immune from all hostile invasion. The women are engaged in extracting oil from the fruit of the oil-palm. The pericarps or seed-vessels are exposed for some days to the powerful sun, then wetted and stacked until fermentation sets in. After a vigorous pounding in wooden mortars, the mass is boiled and the oil skimmed off the surface

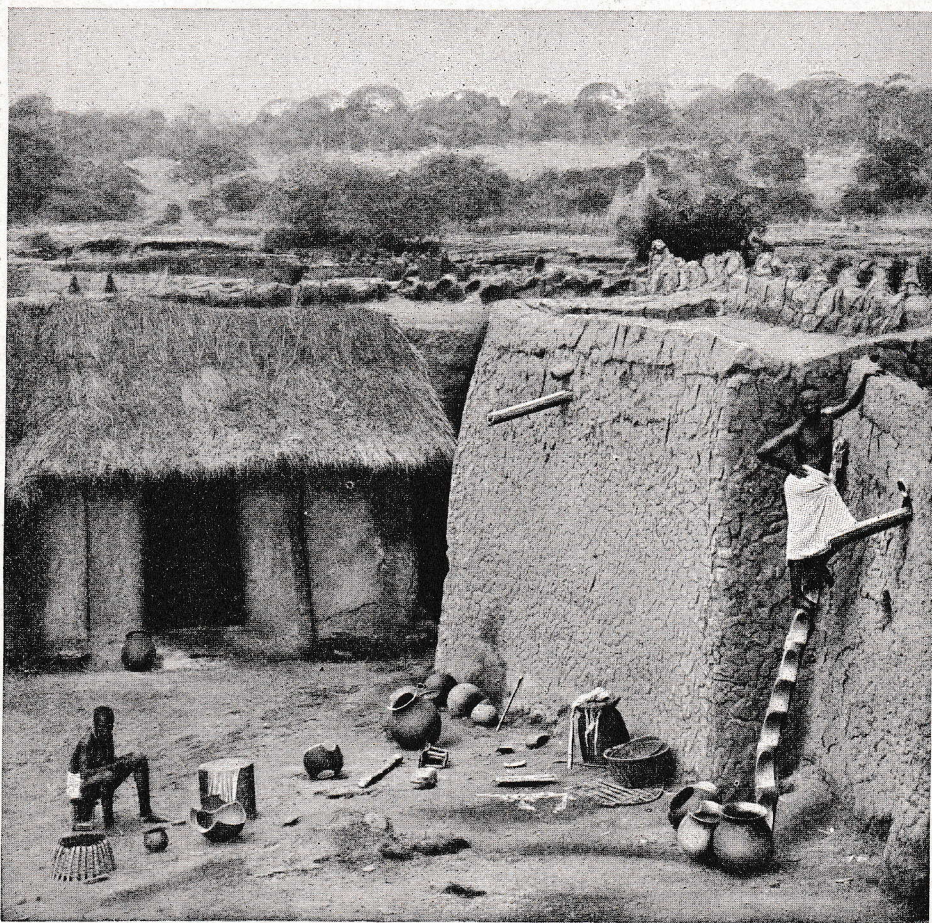
Photo, P. A. McCann

BRITISH EMPIRE IN AFRICA

dwells their semi-divine king, the Alafin, with a palace of large compounds thatched with grass and enclosed in a wall. He is a kind of living pagan deity. Some of his provincial governors, who have been converted to Islam, still perform a kind of religious homage to their pagan spiritual and titular lord. Containing several millions of people, with a well developed system of land-holding and native law, the great but divided native state of Yorubaland is full of promise.

Above it stretches, towards the Niger bank, another belt of country inhabited by a similar black folk, who were

conquered by the Hausas and then by the Fulanis. Over the river begins the land of old and modern romance, where the mysterious dusky Hausas and the equally mysterious lighter coloured Fulanis contended for empire. The Hausa is among the finest of the negroid races, with a strong and ancient civilization of arts and crafts, remarkable cities, like walled Kano, and a commerce which, for a thousand years, has stretched from the Mediterranean to the mouth of the Niger and to the Nile. He grows and weaves cotton into many-coloured robes; he makes the fine leather known as morocco; excels



PRIMITIVE MEANS OF ASCENT TO FANTI "ROOF-GARDEN"

Access may easily be had to the flat roofs of the mud-dwellings. A pole is notched at various intervals, thus providing footholds for the person desirous of making the ascent. In the event of an enemy attacking the village, the residents ascend to their roofs, draw up the poles after them, and from this advantageous position shoot at the enemy without exposing much of their persons

Photo, P. A. McCann

British Empire in Africa
GOLD COAST TYPES
Of Native Grace & Beauty



A rest by the way. Returning from the plantation with a load of maize a Gold Coast girl sets her burden down on a tree stump

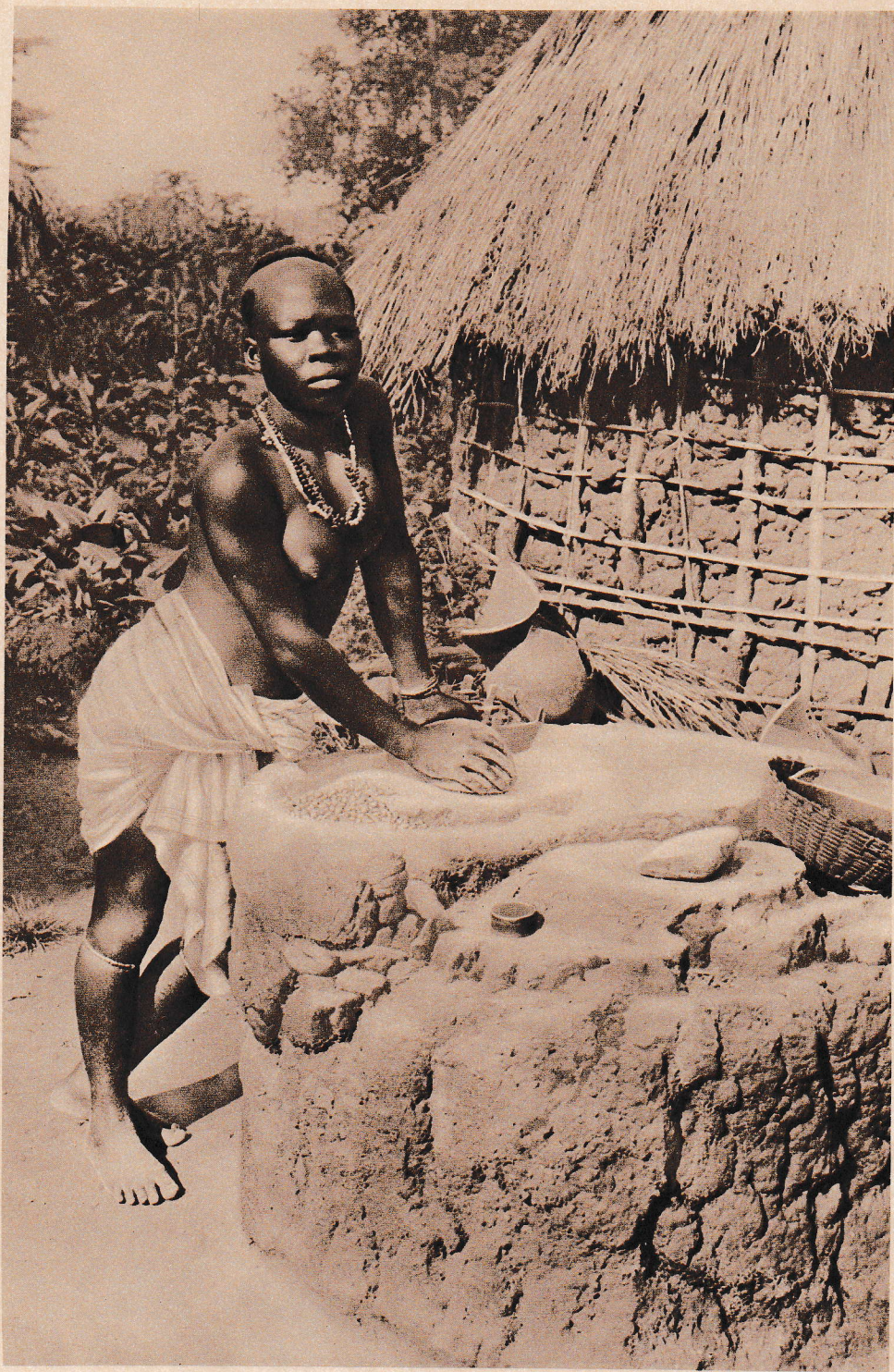
Photos, P. A. McCann



Maize is a principal cereal crop in the Ashanti hinterland, yielding plentiful grain to the women whose task it is to gather in the corn



*Long before daybreak the women may be heard pounding the corn
in great wooden mortars until it is reduced to a coarse grain*



A miller's lass in Gaman country. She spreads the grain upon a saddle-stone and grinds it with another smooth stone held in her hand



In bridal attire. Silk cloth drapes her from waist to ankle, and heavy necklets of gold and aggrey beads gleam on her uncovered bosom



Gold Coast ladies conform very fully to European ideas of dress. Long skirts are the rule, with sleeveless jumpers hanging loose above



Trim turbans are objects of the Axim girls' fond solicitude, as hats are of their white sisters', but they have no use for shoes



Manchester cotton finds a market all over West Africa. It forms the decorous gown of this Mahomedan schoolmaster at Bimbuku



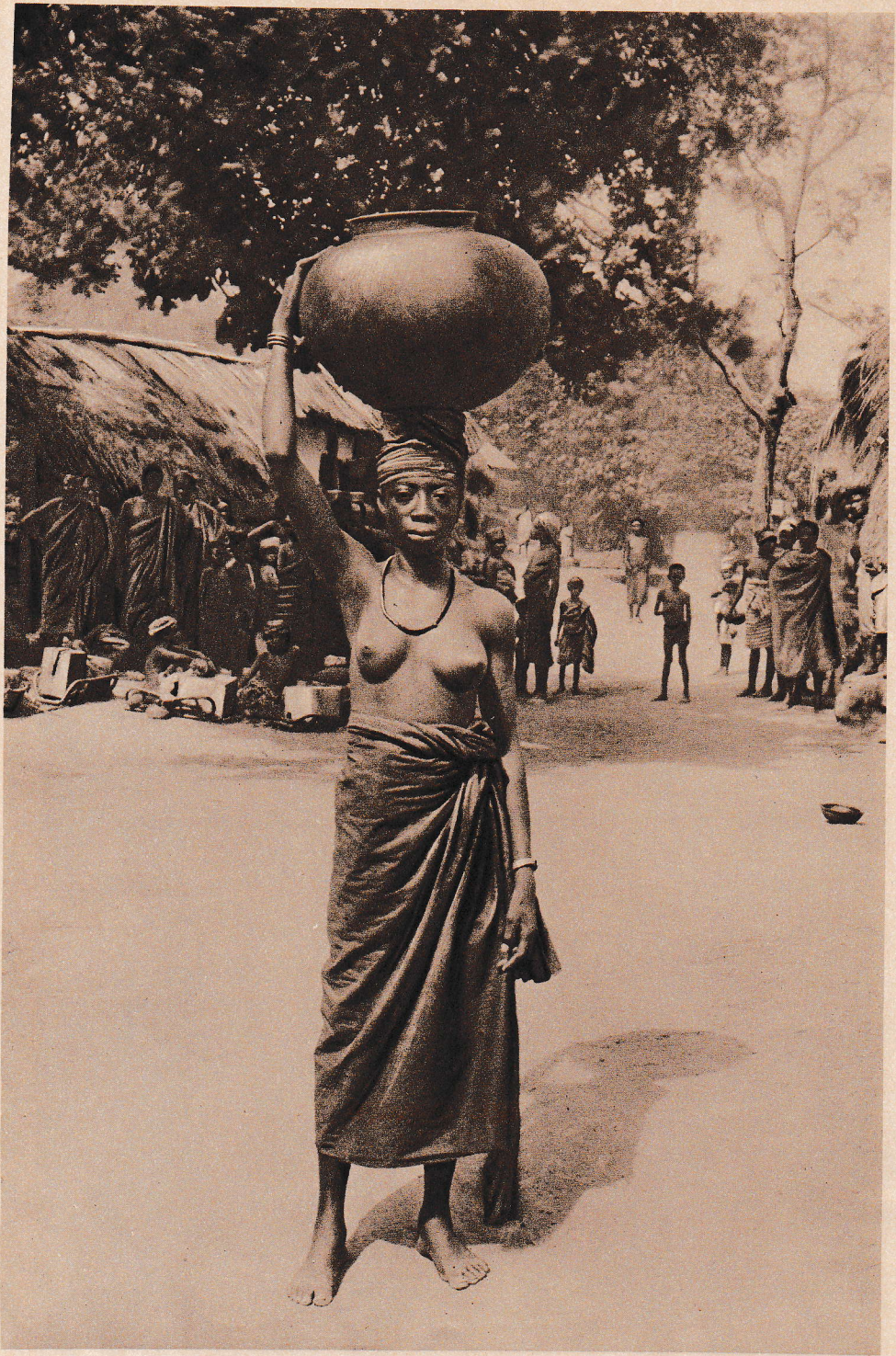
The same Manchester cotton forms the scanty skirt of this Accra fetish woman. The long necklace is part of her priestly vestments



Throughout West Africa there is an understood language of the drums, and each chief has his own drum-call or molto, sounded by a particular beat. These are the drummers of the King of Buntuku



Polygamy is not injurious to domestic peace on the Gold Coast, but is favoured by the women, whose work is lightened thereby. The dozen wives of this Buntuku chief are afflicted by no sense of jealousy



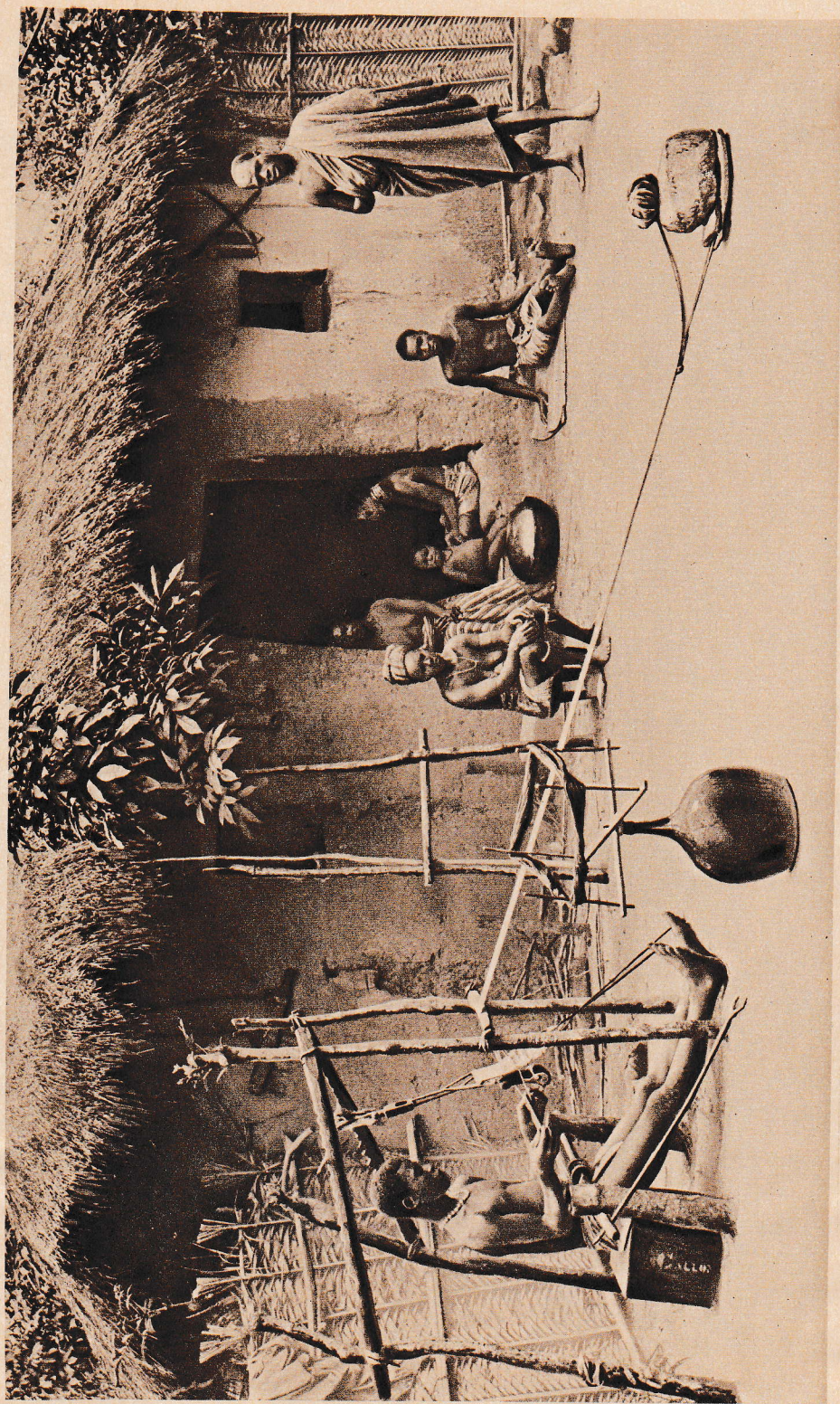
Bound for the well. Wonderful erectness and grace are given to West African women by the custom of carrying burdens on the head



Sculptors should find a perfect model for their caryatides in this superb water-carrier of Kintampo in the Ashanti hinterland



Seated under his State umbrella and attended by his captains, drummers, and servants gleaming with ornaments and weapons of gold, the Chief of Bekivai presents an impressive picture of barbaric splendour



In all West Coast villages the pleasant rattle of shuttles is incessant. Comely lads set up their ingenious looms outside their huts and there, with fingers and toes, weave cloth in narrow strips three inches wide



Thus sandalled and draped, with fillet round his brow, the tributary King of Mapon shows like a Roman emperor in his purple toga

BRITISH EMPIRE IN AFRICA

all other Africans in trade, and absorbs and educates the lower negro types.

His strength of body is remarkable. Usually he can carry on his head, during a long day's march, a load of one hundred pounds. When, however, it is his own goods, he will sometimes carry two hundred pounds weight of them. Of old the Hausas were great fighting men and slave hunters, holding off the Moslems on one side, and hunting, on the other side, the pure-blooded negroes they used as farm serfs, while so spreading their influence by commerce that their language has become an African lingua franca. Now their land, though densely peopled round Kano and in parts of Sokoto, is much diminished in population, and

may need fifty years' peace and prosperity to fill again.

For into Hausaland quietly came a mass of men of light skin and fair hair, driving great stocks of cows. It suited the Hausas to allow these pastoral nomads to graze the cattle on their fallow fields. The manure more than paid for pasturage. The Cow-Fulanis, as they are still called, continue to-day to serve the purpose of the Hausa farmer, moving with their herds over the light soil of the country.

But one of their chiefs, a Moslem named Othman, who was rich enough to lend money to the petty black chiefs, proclaimed a religious war against the ruling black race. From his new capital at Sokoto, he overthrew the



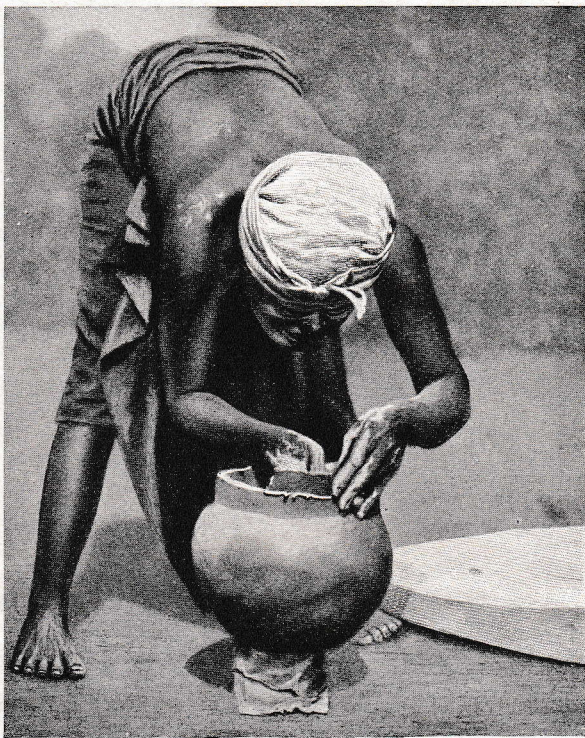
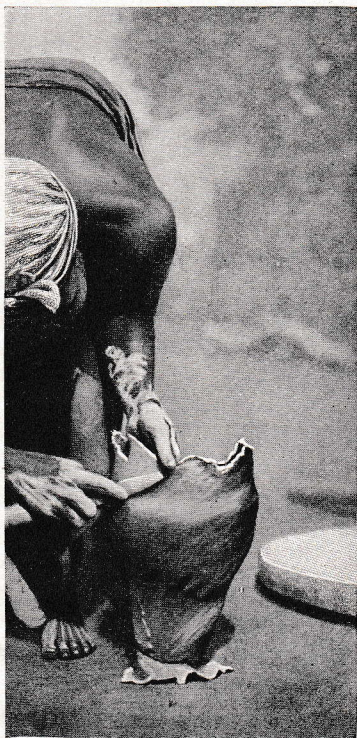
THE FAITH OF THE CRESCENT

The Moslem trader of the Gold Coast may not be able to read or write, but he knows the watchword of Islam: "There is no god but God; Mahomed is the Apostle of God." Five times a day he sits on his prayer-mat, his eyes turned towards the Sacred Mosque, his soul communing with the spirit of the great Arabian prophet, and his lips moving in whispered prayer. The "tasbeih" or rosary of ninety-nine beads assists him in the repetition of the ninety-nine attributes of God

Photo. P. A. McCann



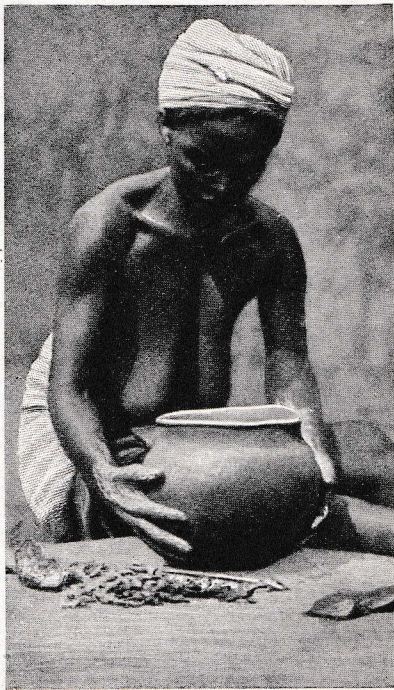
The clay is washed and trodden out to remove small stones. It is then made into rolls and built up on a round clay base. When the rolls have attained a certain height the outside is scraped with a stick



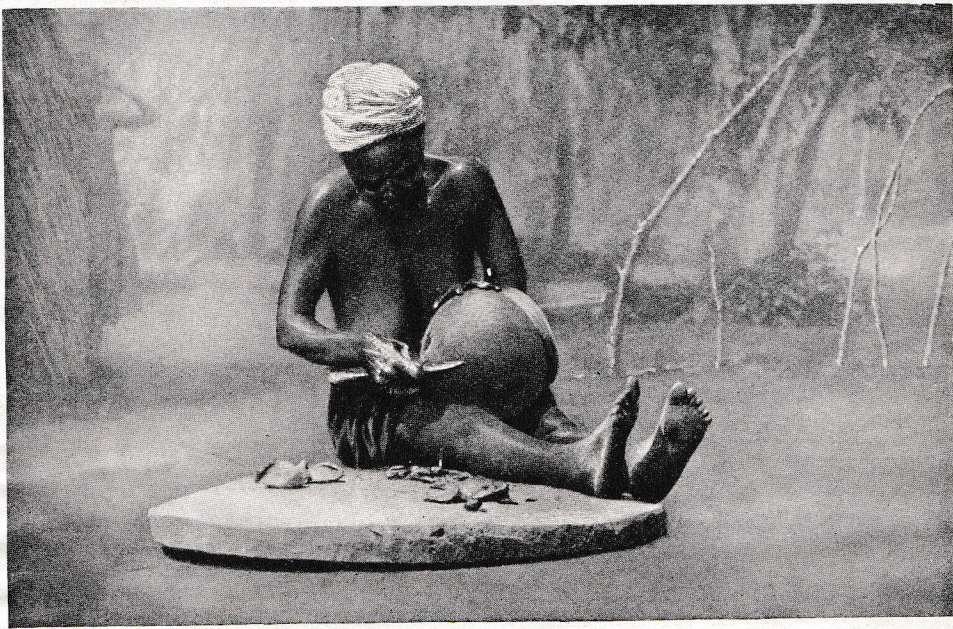
THE MAKING OF A POT IN THE MENDI COUNTRY

After the walls of the pot have been carefully smoothed, they are thinned and enlarged, and when the bowl has been formed in the rough the neck is begun. The symmetry of native-made pottery in Sierra Leone is remarkable, considering that all is done by the eye and hand of the women workers

Photos, Northcote W. Thomas



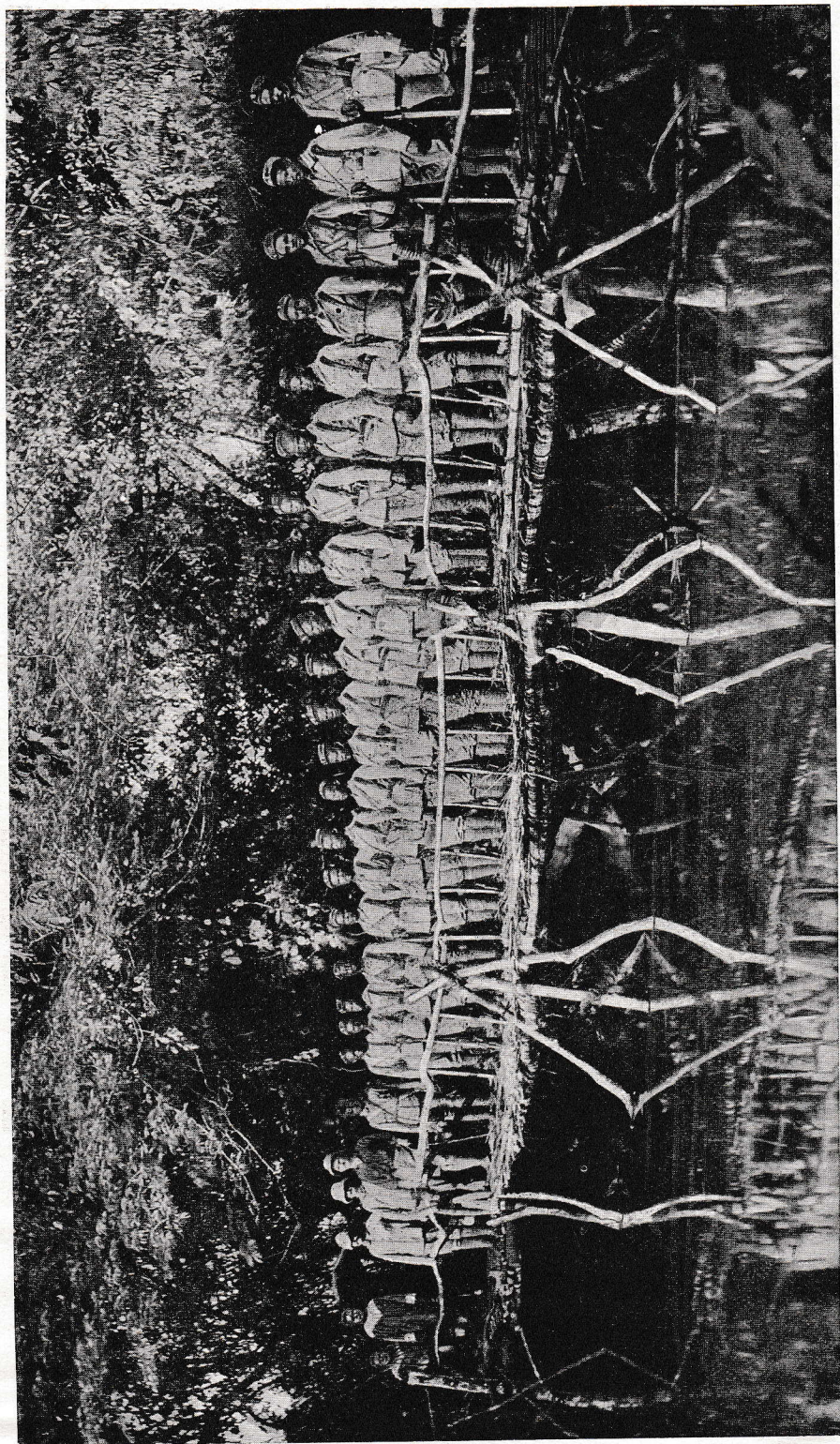
The neck is rubbed with a wet rag and thickened slightly to give greater strength, and when the upper portion of the pot has been finished, the solid base is cut away



FINISHING TOUCHES AND THE POT IS MADE

The outside is then scraped and smoothed, and the completed pot put aside to harden in the hot rays of the sun before the final process of firing in the kiln. There seems to be little likelihood of any expansion in the native pottery industry in Sierra Leone, for inexpensive enamelled ware and cheap tin basins are now flooding the Mendi country as well as other parts of West Africa

Photos, Northcote W. Thomas



SAPPERS OF THE WEST AFRICAN REGIMENT ON A BRIDGE OF THEIR OWN CONSTRUCTION

The innumerable bogs of thick mud, locally called "potta-potta," which abound in Sierra Leone, and which during the rainy season develop into vast swamps, have brought to light a certain amount of constructive ingenuity from the civilian population, but the stepping-sticks and frail bridges of native erection are fast disappearing before the proficiency and energy of the sapper regiment. Stout of heart and sturdy of frame, there is little that can disconcert the West African sapper



MUD STORE OF ASIATIC TRADERS IN WESTERN AFRICA

A new and formidable rival to the Sierra Leone people is the Syrian trader. He has annexed the West Coast within the last few years. He is a clever man of business, possesses wonderful tact, and succeeds wherever he goes. On arrival he was a mere common pedlar, hawking a few small articles on a board; nowadays he is a competing merchant, and accumulates wealth with singular facility



WHEELLESS BARROWS FOR OVERLAND TRANSPORT

These steel casks, a combination of water-butt and garden-roller, were tentatively introduced by the Government for work on the feeder-roads. They have not, however, been found useful for the transport of anything except cement and palm kernels, as the revolving motion damages other goods. Besides this, the Mendi objects to transporting produce, etc., otherwise than on his back or head

Photos. T. I. Alldridge "Sierra Leone. A Transformed Colony"

BRITISH EMPIRE IN AFRICA

power of the Hausas and established a new and better system of administration. The system was good, but some of the Fulani administrators were not, and at last, under British leadership, the natives overthrew their lords. But the Fulanis remain, some as the aristocracy of the country and others as wandering cattlemen, who fertilise the lands of the black folk.

There also remain, as in the Baulchi highlands from which Nigerian tin comes, aboriginal negroes with cannibal tastes. The banks of the Benue river are likewise peopled by virile, warlike, and very primitive black tribes, such as the Munshies, Bascmas, and Mumunges, who are still in the patriarchal stage of society without any tribal organization. Other powerful

tribes have been so harried by the Fulanis that they are but remnants.

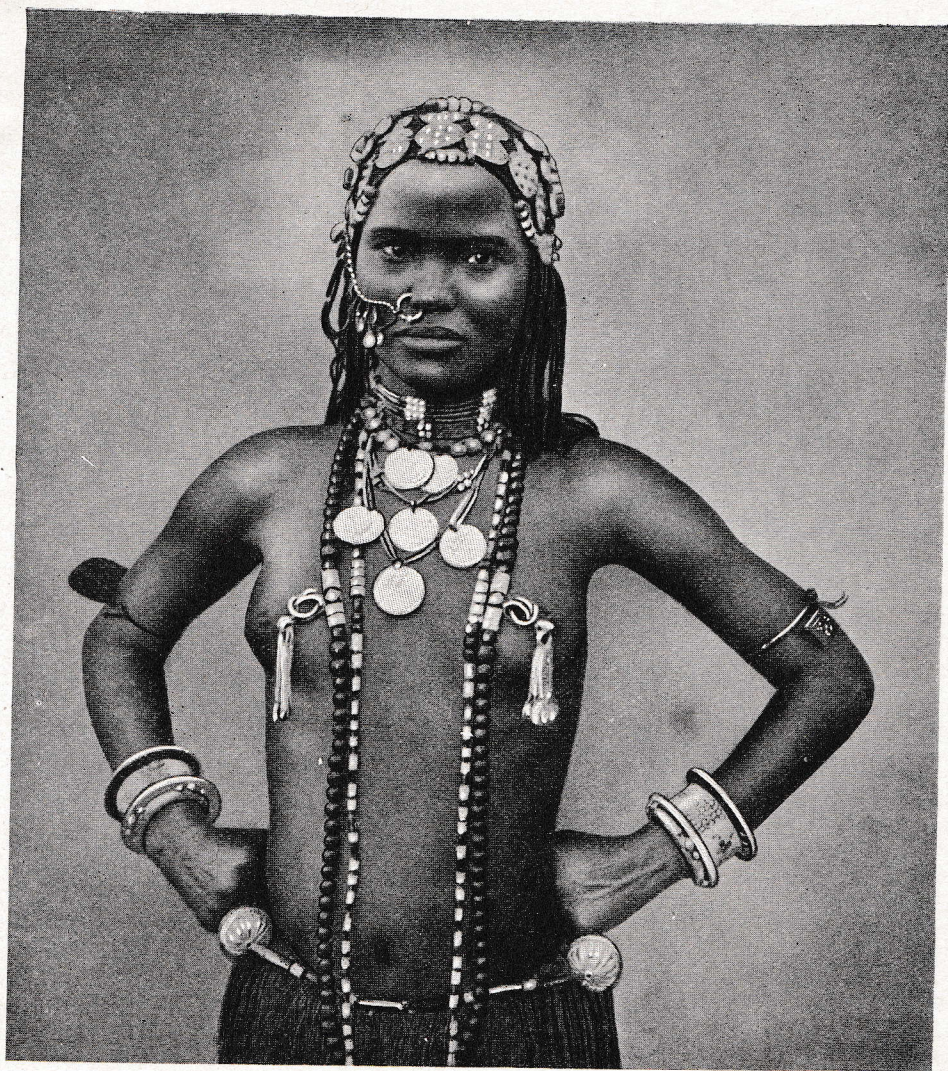
Then, in the north-east of Nigeria, extends the old realm of Bornu, with its enterprising half-breeds of negro and Libyan, with broad faces and wide nostrils, who are yet called Berbers by their neighbours, the Hausas. Slave-hunting was their national industry for more than a thousand years. From their mighty city of Kuka, by Lake Chad, they sent great caravans of slaves to Tripolis. Most of their houses are built of reeds and straw in sugarloaf shape, but in their old capital of Binir, which the Fulanis overthrew, baked bricks were used in the construction of palace and walls.

It is sometimes said that the women of the Kanuri stock at Bornu are the



MANDINGO WOMEN-TRADERS OF MANCHESTER COTTONS

The old style, hand-made cloths, with their beautiful designs and exquisite indelible colours from the native vegetable dyes, are now practically ceasing to be made, because imported coloured fabrics at ridiculously cheap prices can be bought all over Sierra Leone. The native woman has an extraordinary faculty for trading, which she hands on to her children, who begin business in life as soon as they can toddle about with a calabash on their woolly heads



SHILLUK TOWN BELLE ADORNED WITH FANCY'S BIJOUTERIE

She differs but little from her country sister of the Sudan, save in the number of her necklets and ornaments. She is an industrious wife and a good mother, but the education of her children consists practically of the phrase: "Do just the same as you see me do." The nose-ornament is connected by beads with the attractive headdress, and is particularly in vogue among Sudanese women

Photo, Sudan Govt. Railways

ugliest in negroland, but the people themselves rank with the most advanced of dusky nations, being good farmers and skilled craftsmen, with a government constitutional in form, though despotic in practice. Remarkably picturesque was the Bornu force of knights in suits of armour, and veiled Tuaregs and curious Tebas, with Kanembu and the Arabic-speaking tribe known as the Shuwa Arabs, are found in the old slave-making Empire.

Nearly twenty years have passed since the negro adventurer, Rabchi, defeated the Sultan of Bornu, ruined the capital city, and overran the country, breaking its power and annulling its importance. But the Bornu folk, like their neighbours the Hausas, are rising again by peaceful ways, strong in their remarkable traditional culture and habit of industry. British motor tracks, advancing railways and river steamers, are bringing new life and prosperity

BRITISH EMPIRE IN AFRICA

into the ancient kingdoms of Northern Nigeria. The Fulani Emirs are heads of native administrations with native officials, under the guidance of the British staff, and they share with the general revenue the proceeds of the direct tax which replaces the old oppressive levies.



PERSONAL ADORNMENT OF FONDONG WARRIOR

Cicatrization is caused by cutting the flesh in innumerable places and putting stitches into the wounds. The scars are sometimes worked into elaborate designs, but are no impediment to dexterous manipulation of the massive, long-bladed, two-edged thrusting-spear used by Cameroon natives

They subscribed £98,000 in the war, and offered a further £51,000.

The same system of administration has now been extended to the organized peoples of Southern Nigeria, the Yorubas, Benis, and Egbas. Some 967 miles of standard gauge railway line have been constructed from Lagos, the capital, to Kano, and from Port

Harcourt to the Udi coalfields. Another 427 miles of main line is being built from Udi to Kaduna. In the northern lands the cotton crop is likely to increase in importance in the near future.

After Nigeria comes the Gold Coast and its dependencies. They consist of

the Gold Coast colony, the Ashanti colony, and the protectorate of the North Territories, and the mandate land of British Togoland. The greater part forms a humid stretch of fever-smitten refuges of pagan negroes, living for the most part in dense forests, though there are also rolling prairies a thousand feet high. Some 340 miles of surf-beaten beach, with no good harbour, have limited the flight of fifty distinct tribes of pure negro blood.

Ewe-speaking negroes once held the country, but were attacked by Chi-speaking negroes, who were driven into the unhealthy coastwise forest belt by the stronger half-breed negroids now holding the healthier upland of the North Territories. The Hausas are making their language the medium of common expression in the north, and the tongue of the Fantis is prevailing in the south.

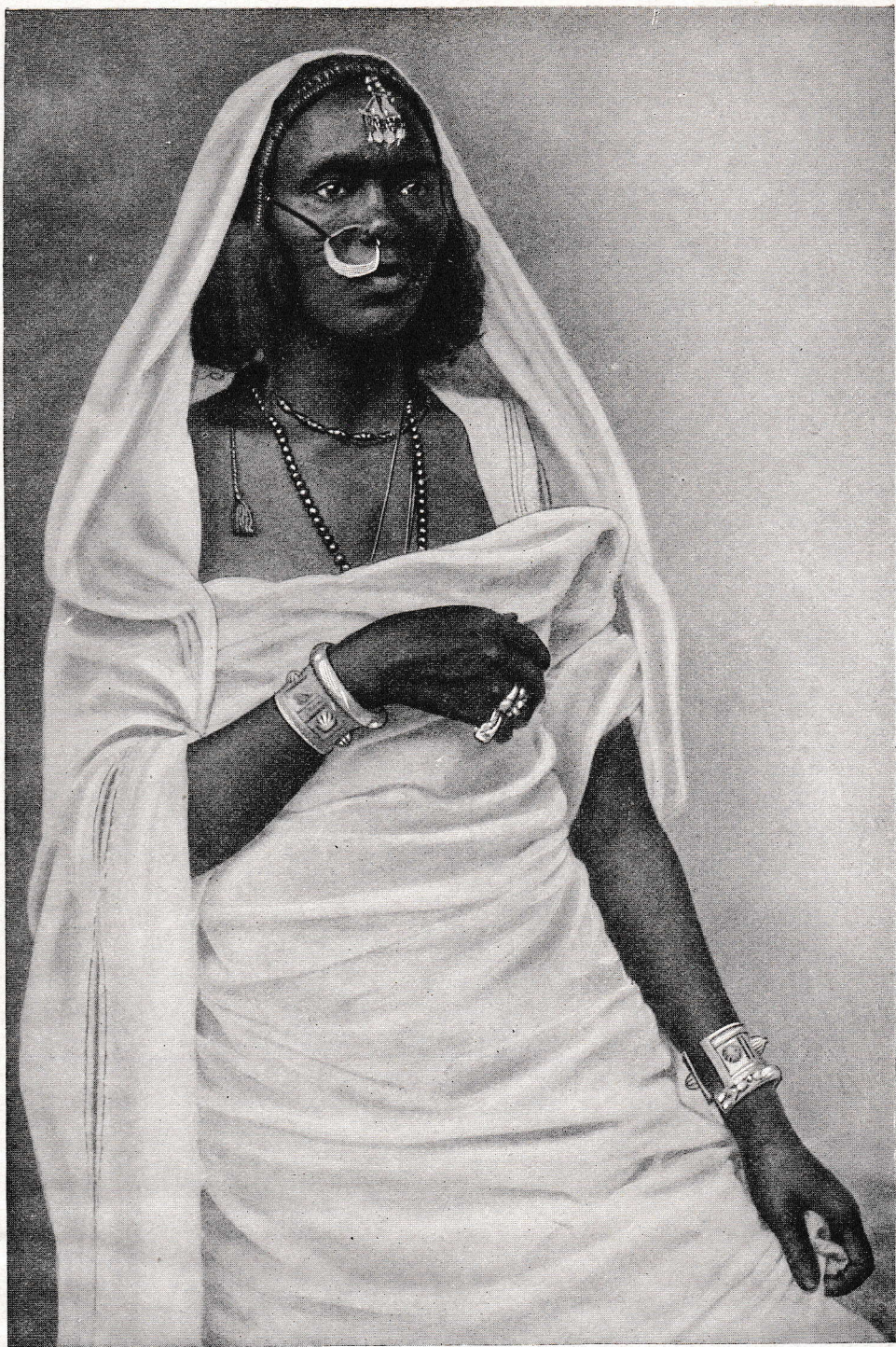
Cocoa-growing is the chief industry of the nation, which exported 80 lb. of cocoa in 1891,

and now produces more than half the world's supply. Prosperity has not made them more open to alien religions. Only five per cent of them are Moslems, and most of these are of northern immigrant negroid stock; another seven per cent are mainly Christian converts, but the rest are believers in fetish. The best known tribes are the Fantis, who



NATIVE INDUSTRY IN WHAT WAS FORMERLY GERMAN WEST AFRICA

The natives of Cameroon weave their mats from long dried reeds or "thongs" of palm-leaves on curious wooden looms, and scorn modern machinery and the personal comfort connected with it. Three weeks after the outbreak of the Great War, British troops from Nigeria entered this German colony, and on February 18th, 1916, it was completely occupied by the British and French



A BLACK BEAUTY OF THE LATUKA TRIBE

In the valley of the Nile and its tributaries dwell the Latuka tribe, famed for their height and muscular development. It is possible that they possess some intermixture of Hamitic blood, and all have a remarkably pleasing cast of countenance. The women usually practise scar-tattooing, their tribal mark being a series of radial gashes over the cheeks



STATUESQUE WOMAN WATER-CARRIER OF THE NILE VALLEY

Some of Africa's darkest-skinned tribes are to be found in the Sudan, an Arabic word signifying "the Blacks." The negroes of the Sudanese Nile Land are to-day more hopelessly subdivided than the negroes of any other part. They vary widely in height, colour, language, institutions, and religion, and so intricately mixed are they in the southern half that it has been termed the negro "Potpourri"



DESCENDANTS OF A FAMOUS RACE OF ANTIQUITY

The Bisharin is a well-known pastoral and nomadic tribe inhabiting the north-east of the Sudan. Together with the Hadendoa, Halenga, Ababdi, and Ben Amir tribes, it is said to constitute the Beja nation of Arabic literature, the Blemmyes of the Romans, the Kushites of the Bible, and the Ethiopians of Herodotus. The men are tall, spare, and well-proportioned, and their thoughtful, refined features distinctly portray their Hamitic lineage.

have traded for hundreds of years along the coast, and the Ashantis, crowding behind them and possessing the gold that gave the coast its name. Both are folk with fine bodies and backward minds, steeped in sombre superstitions. Being more directly open to European influence, that has played upon him for four centuries, the Fanti has become notorious for the process of backsliding into savagery known as "going Fanti."

In boyhood he absorbs knowledge rapidly, but at puberty his growth of

intellect seems to stop, and sexual passion floods and deadens his mind. Emotion usually rules him for the rest of his life, so that he has the strength of an able-bodied man and the intelligence of a child. The great fetish society, with its sorcerers highly skilled in the practice of hypnotism, is generally enabled to recover control over the Fanti, but it is the Ashantis who have developed the primitive terrors of the fetish into a strong state organization.

The Ashantis were a weak slave race, raided from the north by negroids for



CHILD SHEPHERDESSES OF THE BISHARIN TRIBE

Theirs is a restless existence, but the peregrination of centuries is in their blood and they are hardened to a nomadic life. Where their foot rests is their home. They are Mahomedans, but are known to preserve some non-Islamic religious practices. They still regard the serpent and partridge as sacred, and this obviously points to the fact that animal-worship existed among them in an earlier stage of civilization

dispatch to Moslem countries, and harried on the east by Dahomey slave-hunters and sold to Christians for American plantations. At the beginning of the eighteenth century they produced a fetish king of genius who organized all the tribesmen for war and bought cannon from the Dutch. In 1719 he overthrew the northern negroid kingdom of Denkjera, and his successors met and broke several armies of mounted Sudanese and took over the slave trade. The hunted became the hunters, and the scourge of West Africa. As fetish superstition was the source

of the moral strength of the negro nation in arms, it was developed by the fetish king to an extreme degree. His capital of Kumasi, a collection of wattle and clay huts, picturesque arcades and palm-leaf thatched temples, rose into terrifying fame as a holy city of human sacrifices. When the king held more slaves than European traders could ship, he seldom went to the expense of feeding them until they could be sold. Tando, the god of Ashanti, was appeased by their blood.

Also, from the native goldmines great wealth was produced, which, added to



MIXTURE OF COSTUME

The European dress of this Sudanese beauty is a strange setting for her tribal embellishments

the profits made on slaves, gave the king and the ruling class means of buying modern weapons of war. At last, through attacking the Fantis, who stood in their pathway to direct trade on the coast, the Ashantis came into violent contact with the British, and after a succession of defeats were thoroughly overcome by a British expedition in 1900.

Fetish, however, remains the spring of general life in this nation of fighting men, and the magic golden stool from which the fetish king is supposed by his subjects to have derived a kind of divine

power is a mysterious and dangerous object. It was hidden from the British. The tribesmen are remarkably good workers in gold, and some of their jewelry is fine. There is no doubt they could make another golden stool that might bring about trouble. Meanwhile, the modern companies are winning by scientific methods of gold-mining remarkable wealth from Ashanti, and the natives, who used to gain all they wanted by warfare, are devoting themselves to farming, and making more by cocoa-growing than they did out of slave-hunting.

In their early career the Ashantis reached Sierra



SUDANESE YOUTH AND BEAUTY

Tall, slender, with her long, loose covering falling gracefully over head and shoulders, she is typical of the women to be seen in the streets of Sudanese towns

Photo, Sudan Govt. Railways



HAIRDRESSING IN THE OPEN AIR

Types of the lower class Sudanese women who frequent the streets of Omdurman. For the most part they are neatly shod and clothed, and take a certain pride in their personal appearance, as may be seen from the action of the younger woman who seizes this moment of leisure to re-adjust the plaited hair of her companion

Photo, Sudan Govt. Railways

Leone, then a philanthropic colony in which liberated slaves were settled. The numbers of freed men greatly increased in the early part of the nineteenth century, when British cruisers landed in the colony the cargoes of captives they rescued. Early arrivals from America lived with representatives of all tribes along the western coast, and amid this confusion of tongues and peoples arose a negro-English jargon as a common medium of speech. The freed men spread from the mountainous peninsula rising 2,500 feet from the sea and giving the colony its name, but they lacked the immunity from native diseases which negroes that had never left the country enjoy. Swamp fever, blackwater fever, and yellow fever killed the population more quickly than new freed settlers increased it.

At the same time sleeping sickness lessened the number of the natives of the backlands, such as the Mendis and Timanis. Old Sierra Leone, with its overcrowded city of Freetown, is rather a saddening place. The negro settlers have not answered to the generous care and guidance given to them. American mulattos, with considerable capacity of mind, have not been able to survive the moist tropic climate and its diseases, and the diminished population has largely been recruited from the backlands.

The native fetish men directing the murderous secret society of Leopards still exercise a terrifying mastery over the inland savages. At the present time Sierra Leone Protectorate is a British territory remarkable for its numerous cannibals and human sacrifices. Sierra Leone also possesses at Fourah Bay a



RAW MATERIAL THAT PROVIDES FINE SOLDIERS

Here we see him in all his primitive war-paint, a Hadendoa civilian, complete with spear, dagger, and shield of hide. As a trained soldier his appearance, though somewhat less picturesque, is no whit less awe-inspiring. In Kassala a battalion of Arab irregulars is stationed, and recruited locally, chiefly from the Hadendoas. Military discipline and methods are not difficult to instil into them; they are scouts by nature and exceedingly mobile in desert warfare

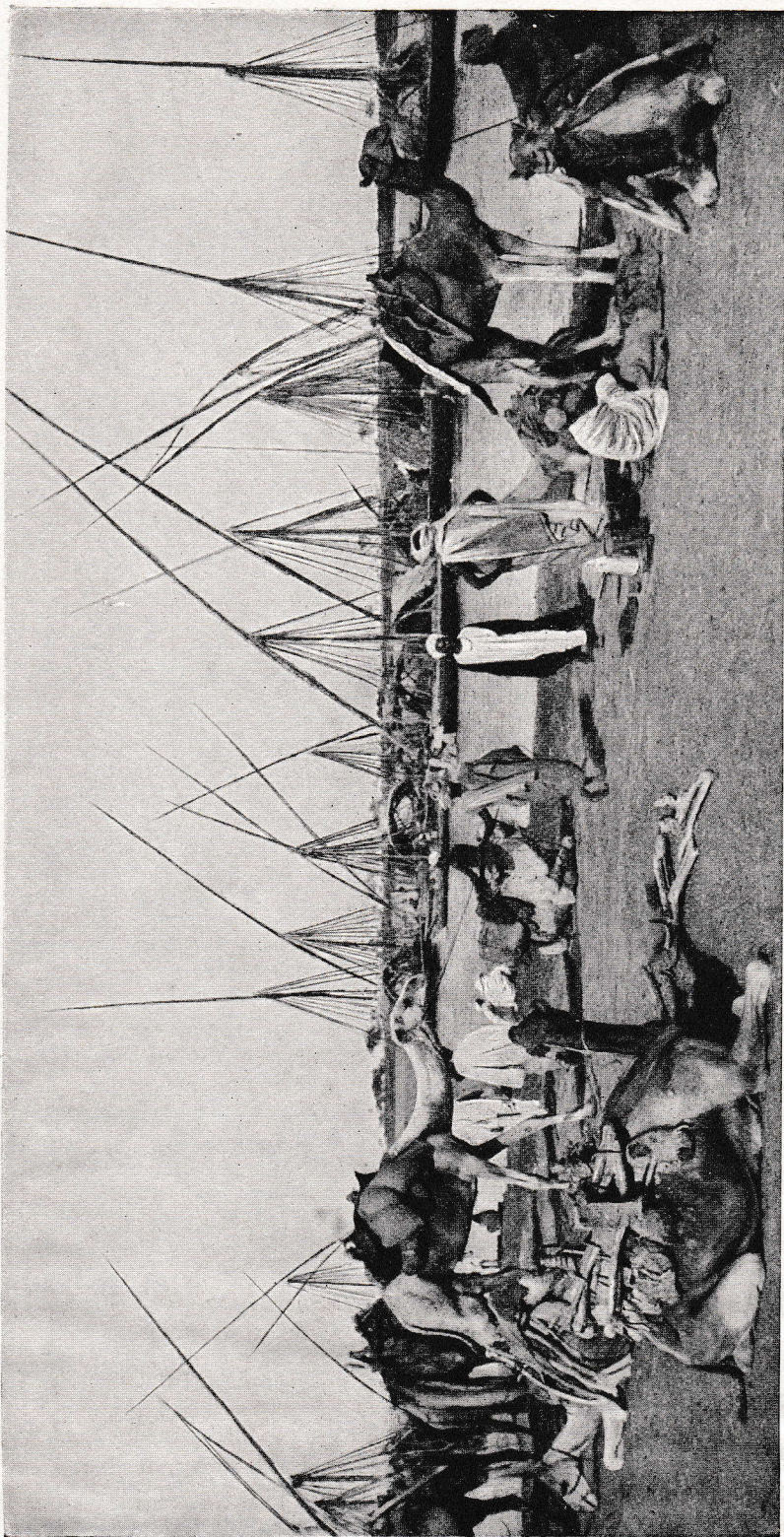
Photo. Sudan Govt. Railways



FAMILIAR FIGURES OF THE SUDAN PLAINS

The title of sheikh is given to the headman of a tribe or village. He is an important personage, possessing all the privileges and responsibilities of head magistrate and chief of the police. His state uniform consists chiefly of a silk dressing-gown robe and sash, and a handkerchief bound round his head which, as a Mahomedan, is shaven. A horse is the prerogative of the principal sheikhs

Photo, Sudan Railways



SHIPS OF THE DESERT AND SHIPS OF THE RIVER MEET ON THE QUAY OF OMDURMAN

The town of Omdurman is situated on the left bank of the White Nile, nearly opposite Khartum, and is the headquarters of the native traders of the Anglo-Egyptian Sudan. It was a mere village up to the year 1883, when it was taken by the Mahdi, who made it his capital. It was in Omdurman, in 1898, that the Khalifa, the Mahdi's successor, was overwhelmed by the Anglo-Egyptian forces who destroyed a large portion of the town and removed the capital to Khartum. The port is not always a scene of great activity; nevertheless, a continual stream of life ebbs and flows from this centre, and swarthy caravanners, with their long-legged, long-necked beasts of burden, are constantly passing through the town. Innumerable dhows are lined up the river, but the river is not always tranquil. Farther along it teems with life—and savage life, crocodiles, hippopotami, and others; and there are parts which are one vast menagerie—a primitive world given over entirely to animals



BISHARIN CONDUCTORS OF CARAVANS REST DURING ENTR'ACTE OF LOADING AND UNLOADING

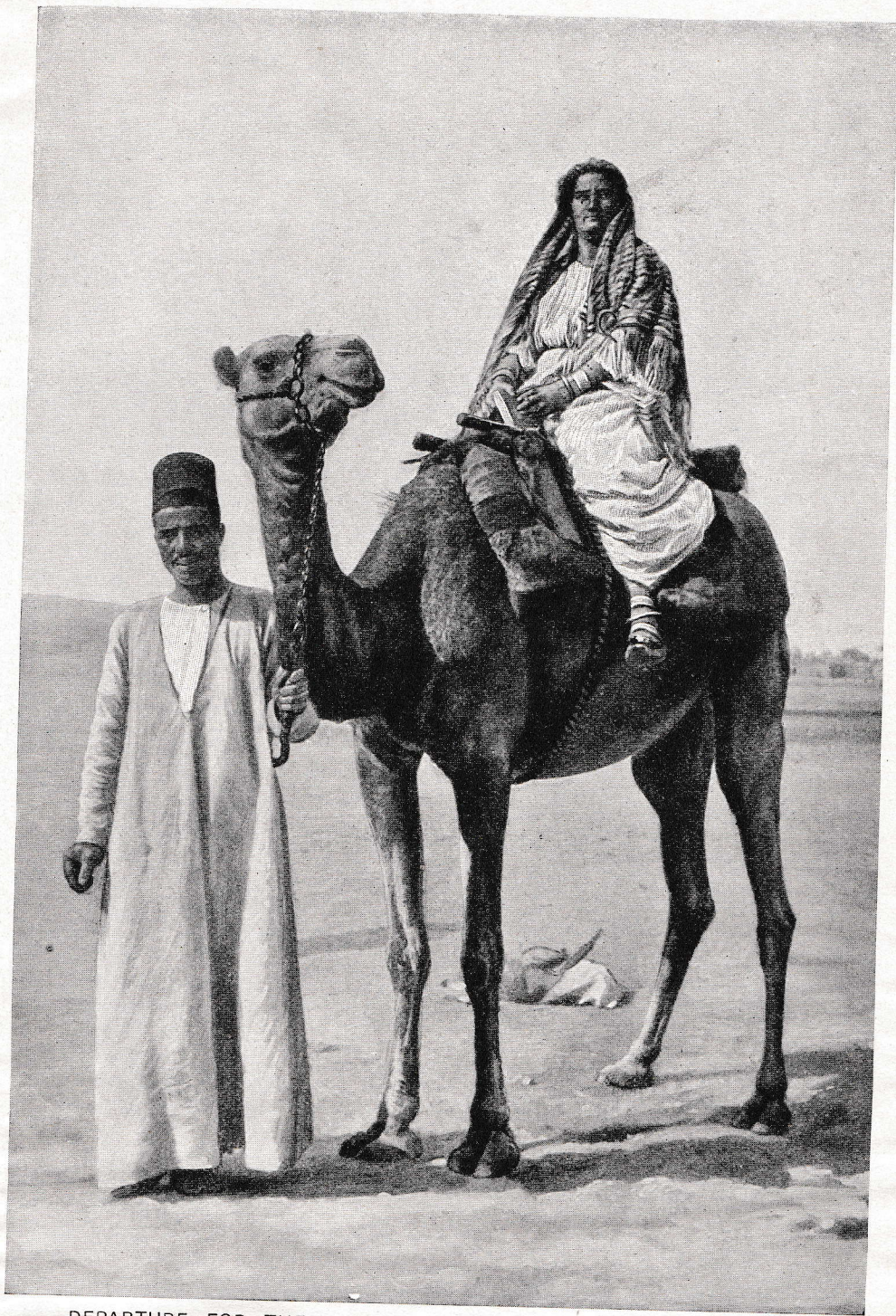
The camels have been relieved of their heavy loads, which are stacked on the river's bank awaiting the arrival of the Arab coasting vessels. Ivory, ostrich feathers, and gum-arabic are among the chief articles of commerce and find ready purchasers in the market-places of Khartum and Ondurman. The Bisharin, a "Tribe of the Wandering Foot," were uprooted from Egypt during the Mahdi insurrection. They are said to be the most characteristic of Nubian "Arabs."



LIGHT CRAFT AFLOAT ON THE RIVER NILE

The dhow is another name for the Arab coasting-vessel which is constantly plying from town to town on the Nile. The sailors are typically nautical, wiry, and agile as monkeys; in the regions where "the soil is like fire and the wind like a flame," they may well be envied their cool river existence. Railways have now robbed the Nile of much of its former transport trade.

Photo, Miss C. J. Hunter



DEPARTURE FOR THE PERILOUS PATHS OF THE NUBIAN WASTES

She is about to join a caravan of travellers who have associated together for mutual security in traversing the immense sea of sand of the Nubian desert. The Arabian camel is a longer-legged and less ponderous animal than the Bactrian species of Asia. Fifty years is its allotted spell of life. This species was one of the earliest animals to be domesticated, as early Bible history bears testimony



ARTISTIC ORIGINALITY IN SHILLUK COIFFURE

The headdresses worn by the Shilluks are masterly work. The hair, mixed with gum and mud, is twisted into extraordinary shapes—as cockscombs, nimbus-like coiffures, knobs, etc. Coloured beads, cowrie shells and feathers complete the design

Photo, Sudan Govt. Railways

centre of university education with 25 students! Freetown is a fine harbour and fortified Imperial coaling station, but the commerce of this land of freed slaves, for whom 338 miles of Government railways and 156 miles of motor roads have been constructed, is practically insignificant. Much produce is left to rot on the ground.

On the other hand, there is a great centre of native commerce in the little northern dependency of Gambia. It has less than 4,000 square miles of firm land against the 27,300 square miles of Sierra Leone territory, and a little over

one-tenth of the people, no railways, and large stretches of swamp and desert, yet pours its ground nuts into Europe.

The small population is a quaint mixture. Here may be found the poor relations of the splendid and stately Fulani Emirs of Northern Nigeria, wandering with their herds of cattle among the darker Mandingos, a blend of negro and Fulani, and keen, intelligent, and craftsmanlike. They built and maintained the historic Empire of Melle in the thirteenth century that stretched to Timbuktu and contained at least one palace like that of the Alhambra in Spain. Some of them have relapsed into savagery and paganism, but faithful remnants remain fierce apostles of Islam.

There is another stock of Moslem negroids, the Joloffs, and some survivals of full-blooded negroes, the Jolaḥs, whom the black Moslems would like to destroy if British authority were relaxed. The little colony is of great importance to the British people in view

of the development of airship lines of travel and possible railway extensions.

The ocean port of Bathurst is one of the finest harbours on the coast for a thousand miles, with 27 feet of water on the bar at low tide. It competes with the French port of Dakar as a possible airship station for traffic with Pernambuco in Brazil, but is entirely surrounded landward by French territory, as also is the Gold Coast. To the British Government's lack of interest in colonial expansion in 1889, and to the keen concern in African expansion displayed by the French Government of that

date, is due the hopeless, disconnected, restricted condition of the West African dependencies eastward of Nigeria.

Happily more energy and foresight went to the making of the eastern and northern group of British African dependencies and protectorates. The idea of making a line of traffic from the Cape to the Mediterranean, extravagant though it seemed when first formed, inspired a certain direction of purpose. When Lord Cromer definitely arranged to save Egypt by overthrowing the Mahdi of the Eastern Sudan, and when, to that end, the railway to Khartum was begun, while in South Africa Cecil Rhodes raised funds for the main line across the Zambezi River to the Congo basin, a vast new field for British expansion was clearly marked out.

Probably nothing but urgent military need would have led to the opening of the Eastern Sudan to commerce and speedy travel. The 1,024,400 square miles of this Anglo-Egyptian territory consist for the most part of inhospitable desert, very scantily peopled by wandering tribes. The settled population is chiefly to be found on the banks of the White Nile, and along its two great tributaries, the Blue Nile and the Atbara, that descend from the Abyssinian Mountains.

Another tributary, the Sobat, has a short course and a terribly unhealthy valley. And, on the other side, the Bahr-el-Ghazal, fed by a hundred streams rising on the watershed by the Upper Congo basin, loses itself in vast swamps near its confluence with the Nile. By reason of these stretches of



SMILING PERSONIFICATION OF HAPPINESS

The pleasant face of this Nyam Nyam maiden bears at present no tribal mark, but her body is decorated with scar-patterns. Her upper incisors are filed and her necklace is adorned with the point of an elephant's tusk

Photo. Sudan Govt. Railways

desert and swamp, little more than one-fourth of the area of the Eastern Sudan is productive. As a matter of fact, little more than one three-hundredth part was under cultivation when the last survey was made.

Generally speaking, the Anglo-Egyptian Sudan is low lying, though the highlands of Darfur run to a height of 8,000 feet. The average fall of the Nile is only about seven inches a mile. This astonishing fact accounts for the vast southern swamp regions, and for the dense, formidable clots of floating vegetation, known as the Sudd, which impede navigation. In spite of all its

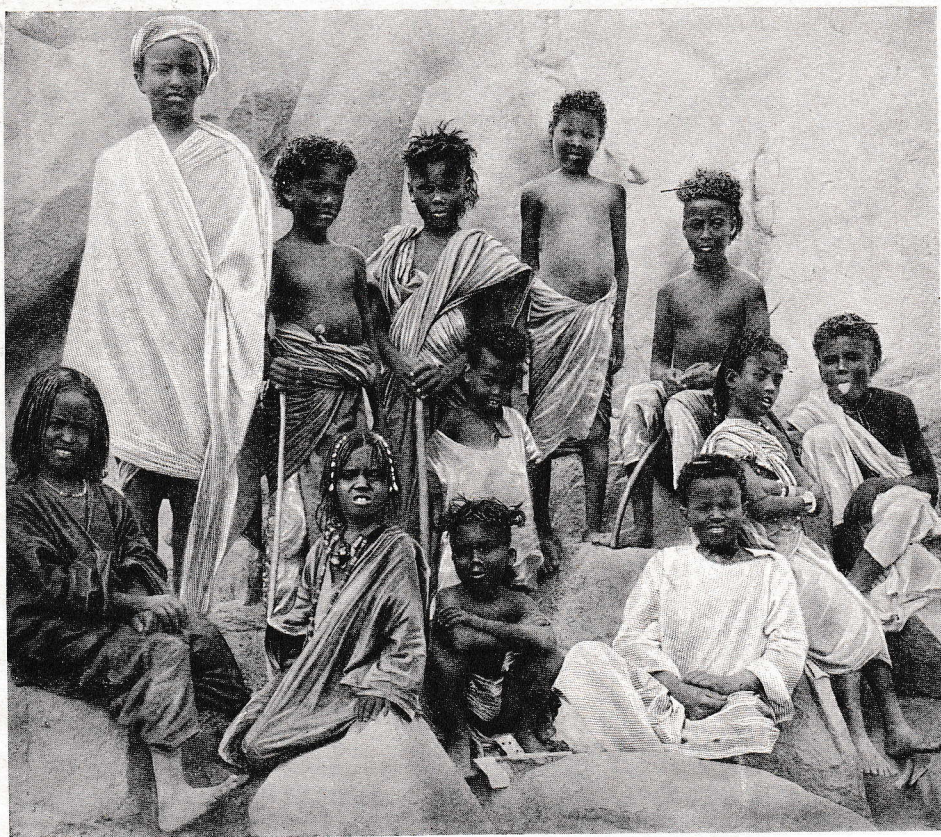
BRITISH EMPIRE IN AFRICA

disadvantages, however, British Sudan is a richer region than French Sudan. It has large pasturages westward by the streams of the Bahr-el-Ghazal, much good land eastward by the Abyssinian highlands, 2,500 miles of waterway on which time-tabled services are maintained, and railway connexions with the Red Sea, with Darfur, and through Egypt to the Mediterranean. All it needs to develop into a remarkable centre of supplies of cotton, sugar, tropical produce, and minerals, is population.

Before the discontented slave traders of the Sudan rose under the retired Egyptian official, known as the Mahdi, with a view to preventing Europeans interfering with the traditional slave-hunting business, the population of the

country was about eight and a half millions. When the rebellious slave-raiders were crushed by Lord Kitchener it was found that little more than one million natives remained. Much of the cultivated land had run wild, and countless villages had vanished. With peace, good order, and prosperity, the various kinds of native now approach in number half the old population. In another generation, if no grave disorder occurs, they may reach eight or nine millions.

But there will still remain great stretches of good land awaiting close settlement, and probably insufficient labour for all the work. For the Sudan possesses almost unrivalled sources of power, in the cataracts of the Nile and in the mighty currents descending from



GIPSY CHILDREN IN ENCAMPMENT PROVIDED BY NATURE

The habitat of the Bisharin is nominally between the Red Sea and the Nile, but their true home is where they pitch their goat-skin tents. From oasis to oasis they wander in search of trade or pastures. There is an unhampered existence, and with the Nubian Desert as a playground it is small wonder that these sable sons and daughters of the Sudan grow up into restless nomads



CHILDREN OF ETHIOPIA—"THE LAND OF THE DARK RACES"

The Nubians, in spite of their black skins, are usually classed among the handsomest of mankind, just as the negroes are among the ugliest. Ethnologically, the modern Nubians are a very mixed people, and three distinct stocks, viz., Negro, Hamitic, and Semitic, inhabit the country of Nubia. The Nilotic tribes of Nubia are a peaceful, gentle people and more intelligent and active than the Egyptian Fellahin

the highlands of Abyssinia. Great irrigation schemes, reservoirs, and railway extensions will make the Eastern Sudan a country of high importance so soon as the reduced population recovers its old strength and begins to expand towards its remote limits of sustenance.

Its fund of human energy is varied and generally of good quality. First come the tribesmen of a handsome Mediterranean type, like the Bejas, who spend a good deal of their time in having their hair dressed with egg-shaped balls of mutton fat and powders of many colours. They raise the upper mass of wavy hair into a top-knot, plait the rest in small tresses with unravelled ends, and use the mutton fat to preserve the design. This resembles that seen in ancient Egyptian coloured reliefs. They live by stock breeding, and are both

foppish and brave. In Suakin a street of shops is devoted to their hairdressing business, and half a dozen tents are added to the shops to complete the toilet arrangements.

Broken into endless tribal divisions, some speak Arabic and Nubian dialects, but the majority retain their own speech, and people the wastes between the Nile and the Red Sea. Next to them come the Nubian blacks, who are negroes interbred during thousands of years, and Bejas. Before 1600 B.C., the Beja-Nubian kingdom, below the fourth cataract, was so strong as to threaten Egypt; in fact, it outlasted Egypt, and became, at Meroë, the Ethiopian centre of Christianity, often ruled by black queens, known by the general name of Candace, until Hejaz Arabs, entering by way of the Red Sea coast, overthrew



AFRICAN ROYALTY VIEWED IN THE INTIMACY OF PRIVATE LIFE

Seated in the deck chair, with his dog behind it, is Sukada, Sultan of Loka. On his right is his brother. The large lady on his left, dressed in bangles, is his head wife. In the background, equally décolletées, are other wives of less importance

Photo, Major Claud V. N. Percival



HOMESTEAD OF CONSERVATIVE TRIBE IN BAHR-EL-GHAZAL

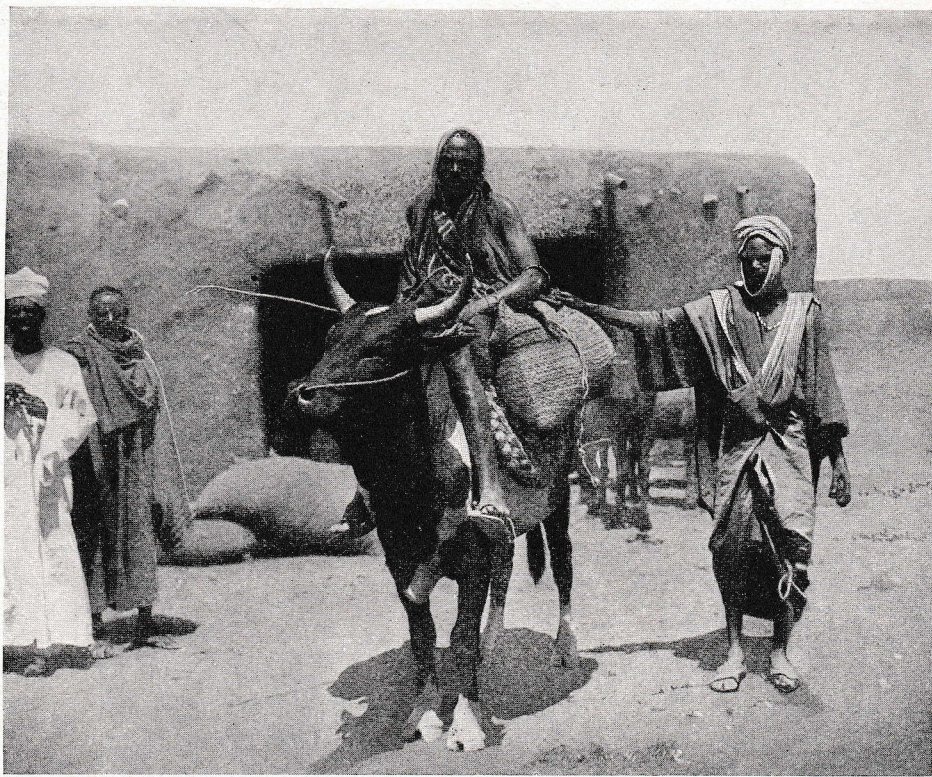
The Dinkas are remarkable for their height and slender limbs and figures, but are not of such fine physique as their neighbours, the Shilluks. They are a passive people, and have suffered much from the depredations of slave-traders and Dervishes. Unenterprising and ignorant, they are loath to adopt any modern innovation, simply on the pretext that it was not the custom of their fathers

Photo, Sudan Govt. Railways



NEW METHOD OF TRANSPORT FOR WANDERING TRIBESMEN

The Hadendoas speak a "rotana" somewhat resembling the Somali language. They are a nomadic race and great cattle-grazers. The majority of them are constantly on the move, here, there and everywhere, wherever rain happens to have fallen or grazing is plentiful. Railways have made many of them less energetic in the matter of long journeys afoot, but the cattle still go on trek



MARKET-MAN IN THE STREETS OF KORDOFAN'S CAPITAL

Before its occupation by the Mahdi in 1883, El-Obeid was the great market of the Egyptian trade in gum and ostrich feathers. These Shilluk traders barter and exchange their goods according to the "quid pro quo" system common to most African tribes, and with true business-like nature they are ever ready to "buy in the cheapest and sell in the dearest market"

Photo, Sudan Govt. Railways.

the Nubians in the thirteenth century ; but the Christian population did not vanish for some two hundred years. Soon afterwards Nubians of free but fierce nature overran Darfur and Wadai, building another kingdom as far as Lake Chad, but the Moslems followed and defeated them in 1640.

Extreme has been the degradation of the Nubian under Arab slavery. His mind has been emptied of knowledge and initiative, and his soul of virtue. He has lost all leadership in the black world. The pagan negroes of the upper course of the Nile seem, at the present time, his superiors. Yet a generation of liberation and peace has given him an opportunity of showing some signs of recovery. He is still ashamed of his national name, holding it as synonymous with "slave," but some day he will be proud of it.

The old stock of pure negroes extends up the White Nile to the Victoria Nyanza. Chief among them are the numerous Dinkas whose villages used to stretch along the west bank of the White Nile, interrupted here and there by open spaces of 500 or 1,000 feet. Round Fashoda are the tall, finely-built Shilluks, who are nearly jet black in colour, and, with the Dinkas, perhaps the finest of black fighting men, from the point of view of European officers. It was probably they who, under Arab leadership, shattered the Christian kingdom of Meroë. Men and unmarried girls usually go quite naked. The little clothing that married women wear is more an ornament to mark their superiority over the girls than an article of dress. Much reduced from their old numbers of a million and more, they will take many years to regain their

BRITISH EMPIRE IN AFRICA

strength. Monotonously up the Nile continue the round straw huts, with airy porches, of naked negro tribes, who at times become mixed with brown-skinned Hamites, and show the Bantus of the Zulu type in the making. The last of the historic nations of these half-breeds can be seen near Victoria Nyanza in the Latuka, but farther south is another group of Nilotic blacks, the warlike Jaluo, distinguished by their feather headdresses, who have stayed the northward march of the Bantu peoples.

Westward, amid the marshes and streams of the Bahr-el-Ghazal, is a curious medley of ancient and new stocks. The most interesting are the inhabitants of the middle course of the streams. There are the red-skinned Bongos and their neighbours, the Mittu, Zandé, and Krej tribes, of similar tint. The Bongos are good smiths and farmers, whose cone-shaped houses are well made, and topped by a straw seat that serves as a look-out for marauders. Alongside each hut the family corn is preserved in a granary, raised on huge stakes against rats and ants.

It seems likely that this Sudanese group of redskins represent the farthest conquest and settlement of the Fulani, whose course we have traced from Gambia, through Hausaland to Lake Chad. If, as is generally supposed, they represent a far-wandered branch of the Berber Mediterranean nation, it is somewhat sad to contemplate the present state of the southernmost woman

of the European type. The Bongo lady has her bosom and lower part of the body tattooed, and is deliberately overfed until she acquires an excessive corpulence. In her upper lip she wears a copper nail or ring, while her lower lip is extended sixfold by a wooden plug adopted from the black tribes. Through her nostrils more ornaments are inserted, and she carries a copper ring in the perforated cartilage of her nose. The men, on the other hand, have thin, sinewy bodies, and besides being good farmers and cattle breeders are remarkably fine huntsmen. The Zandés have gone conquering in the Congo region, and acquired a



A CHRISTIAN KING AND HIS ONLY WIFE

The King of Bunyoro, Uganda, and his consort. The king's wife is not the queen, that rank belonging by native law only to a half-sister of the king, daughter of his father by another wife

Photo, Rev. J. Roscoe

BRITISH EMPIRE IN AFRICA

negro look and tint, as well as a passion for man-eating.

On the southern border of this red man's country lives an ancient race of black cannibals. Some of them, who have settled in the Sudan and interbred with the red stock, are remarkable for their virtues. They are naked, of course, but clean, being particularly attentive to their finger-nails. Their women are comely and more attractive than the Bongo ladies, while the men are remarkably industrious and honest. General Gordon found them the best and most loyal carriers in negroland. They are the Makarakas.

Taking as a whole all the Sudanese blacks and their neighbouring redskins, they may be said to be a people capable of progress under prospering material conditions. The disturbing force in the country is the late-coming Arab who arrived from the Hejaz and Nejd, directly by way of the Red Sea. Round Khartum are settled the Hejaz folk

known as Jalins, insolent, fanatic, and fierce slave-hunters. For their benefit the dust-coloured new city of the old Meroë kingdom is laid out in remarkably wide streets, diagonal avenues, and open circles, so that a few field-guns can sweep the entire town. For military reasons there are no trees to shade the torrid thoroughfares. Only in the mile or more of European quarters, stretching in verandahed bungalows and luxuriant gardens along the bank of the Blue Nile from the Grand Hotel to the palace, has army engineering left no sign. Perhaps it is because gunboats can work there better than field-guns. Meanwhile, the native Khartumers of Arab stock, always remarkable for their trading talent, are busy extending their commercial influence.

In the swamps and waste west of the Nile, nomad Arab goatherds and Arab cattlemen have divided the country between them. The goatherds have taken the dry northern tracts of mimosa



MOMENT OF DOOM: A LIFE IN THE HOLLOW OF THE KING'S HAND

At the new moon ceremonies observed in Bunyoro, any chief of the sacred guild who has offended comes up for sentence. The case has been judged beforehand, but the sentence is left to the king. If he allows the man to kiss his hand it indicates pardon. If not, the man is haled away to execution

Photo, Rev. J. Roscoe, Mackie Ethnological Expedition



IMPERSONATIONS OF DIGNITY AND WISDOM IN UGANDA

Truly venerable was the aspect of the king and chiefs of the sacred guild of Bunyoro when attired in old ceremonial dress. White-cuffed gowns of finest bark-cloth enveloped their figures, and on their head each wore a special crown fringed with colobus monkey-skin, the long hair of which hung down in front like a patriarchal beard.

Photo, Rev. J. Roscoe, Mackie Ethnological Expedition

bush between Dongola and Kordofan, and acquired a pacific frame of mind. The cowherds have settled upon the grassy southern lands of the Bahr-el-Arab, and become notorious, as caravan robbers and slave-hunters, for their fanatic fierceness. As Baggaras, distinguished by their courage and stiff mops of hair, they won the admiration of the British soldier, and "Fuzzy Wuzzies" they still remain, but the descendants of their negro slaves, the black Sudanese troops, make further rebellion a matter of difficulty.

Above their range of pasturage are the highlanders of Darfur, numbering some 4,000,000, who did rebel in the

Great War. Here live two warlike emigrant families of Nubians, the Tynjurs, who were the first to set up an independent pagan state extending to Lake Chad, and their kinsmen, the Kunjaras, who were also very powerful. There are also natives of Bornu settled in the country, alongside the ubiquitous Fulani and the conquering Arab. The governing race are all slave-hunters who won the country in 1874, and were strongly reinforced by men of the same character, flying from Lord Kitchener's columns after the battle of Omdurman.

They have good pastures and famous coppermines, but they longed to regain the quicker and more exciting way of



DOMESTIC FELICITY IN A SUDANESE VILLAGE

Having cost her husband a considerable price the average Sudanese wife is generally well treated and contented. Each has her own thatched hut, where she lives with her own children. Clothing, amounting to at most one cotton garment, and, at least, to nothing at all, causes her small anxiety

wealth of which the British had deprived them, and, under cover of religion, endeavoured to recover the Eastern Sudan and prey upon the Pagan blacks. But, with British leadership, the black Nileland troops defeated them, and their ambitious Sultan was slain. Brought now under British administration the lower farming classes have a

clear avenue to prosperity open to them, while the restless Arabs, who scorn to stoop to tillage, have to adapt themselves either to stock breeding or trade.

The Sudan ends near Lake Albert, from which the Nile flows through a land of tropic fevers, big game, and travelling "sudd," which is a thing looking like a cabbage, and inclined to



PATRON OF THE MISSION OF OUR LADY OF LOURDES, AT KILEMA

Foumba, king of the district of Kilema, Uganda, entered into blood brotherhood with the French missionaries, and greatly assisted them in the establishment of their mission station at Kilema. He became one of the most regular attendants at their services, but never went away empty-handed, manifesting especial delight when he could carry off a few candle-ends

collect above Gondokoro. In this uppermost reach the river divides Sudan from the old black realm of Uganda. This extends eastward to Lake Rudolf, and there connects with the land of its ancient foes, the brown-skinned Gallas, who are Hamites bearing evidence of affection for negresses.

In living interest and scenery, Uganda excels the Sudan. Within are found two varieties of pygmies, a nobility of Caucasian stock, Nilotic negroes, Bantus, and Masai. The snowfields and glaciers of Ruwenzori, rising 16,800 feet, the high vast crater of Mount Elgon, the fiery cones and sleeping peaks of Mount

BRITISH EMPIRE IN AFRICA

Umfumbiro, and the great Nandi-Mau upland that attains 10,000 feet, lift the tropic land into temperate and arctic zones. On the other hand, the Great Rift Valley is an oven of blistering heat; steaming forest swamps and low river courses make an unhealthy climate for Europeans, and the natives have recently been scourged by sleeping sickness, plague, and other epidemics. In the north and north-west, towards is arid country, sparsely peopled by Masai, but southward, above Victoria Nyanza, are rich upland grass pastures which, like the south-eastern lands, are fairly salubrious.

The history of the country can be traced in its medley of races. Pygmies of yellowish and dark chocolate tints still hunt for their food in the sombre Semliki forests, where the Nile waters pour from Albert Edward Lake to Albert Lake. They were probably the aborigines, followed by the bushman type, noticed by some observers among

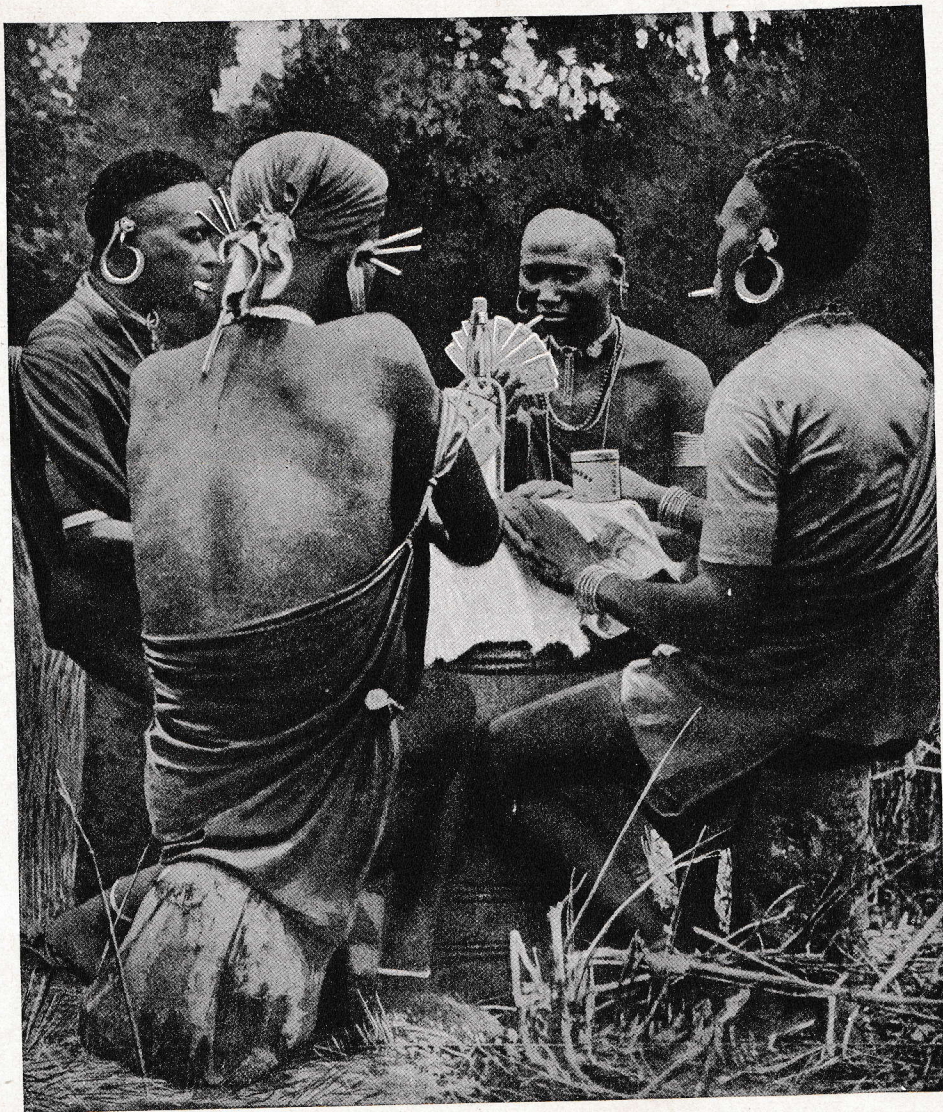
highland tribes. Then came the negro, now represented by Nilotic stock of Northern Uganda. Most of these were pressed down the Nile by fierce Caucasians of the Hamite branch, of which the latest arrivals have, somehow, established reigning dynasties over the blacks, while others have won southern territories for their half-breed descendants of nomad cattlemen. Except for new British settlers, who hold some 200 farms and help to make Uganda a great cotton-growing country, few Caucasian invaders of tropical Africa condescend to cultivate the earth. When obliged to work for a living they keep to the lordly, easy life of cattle-breeders, and fight for good pasturages. This is still the way of the Hamites of Uganda, but in modern days, as in the Primitive Age, the men take young negresses as concubines, and breed, as the Tuaregs of the Sahara have done, a mongrel stock of household serfs. The modern Bantu tribes of Uganda are the Waganda



FAMILY CONTENTMENT WITHIN THE SPHERE OF THE HOME

Wandorobo architecture is elementary, a hut being little more than a ribbed and plaited sphere with room inside for the family, and nothing else. Friendly little people, the Wandorobos have a keen sense of humour, remarkable powers of observation, and a surprising talent for mimicry

Photo, American Field Museum, Chicago



A FRIENDLY GAME OF CARDS IN A SHADY CORNER

Cards have a fascination of their own and, as quickeners of the wits, much to recommend them. The expression of alert intelligence and interest on the faces of these natives of Kenya Colony is very notable, and hardly less so is the attention they have paid to the amenities of the game as represented by the table and tablecloth

or Baganda and the Wanyoro or Banyoro. They formed a great dominion known as Kitwara, that split up into the kingdoms of Uganda, Bunyoro, and Karagwe. They ruled from the Ruwenzori Mountains, to the Kavirondo country on the eastern side of Victoria Nyanza, and at the height of their power conquered all the surrounding tribes.

It is a nice question whether the Hamite herdsman of Uganda, now known as Wahima or Bahima, and

apparently connected with the Gallas of Abyssinia, organized the Bantus for conquest in the fifteenth century. The royal dynasty are of their breed, but it is still doubtful whether these are descendants of original conquerors, or whether the Caucasian blood of the present Uganda royalty was merely derived from women included in the harems of Bantu kings. In any case, the Hamites do not now form a ruling aristocracy like the Fulani in Northern



ARMS AND THE MEN: A GROUP OF MASAI WARRIORS IN FULL BATTLE PANOPLY

Sharp-pointed spearheads set on shafts six feet and more in length, short two-edged swords, heaviest at the point of the blade, and knobsticks, light but very murderous, make the Masai warrior most formidable in offence. For his defence he carries a shield of painted buffalo hide, and for his martial adornment he plaits his hair with wool and besmirches the matted mass with red ochre, or soil

Photo. S. J. Hopper

BRITISH EMPIRE IN AFRICA

Nigeria. The principal chiefs are Bantus. Before cotton growing was introduced the natives used bark cloth and lived on bananas, made some good black pottery, and were as progressive as other black and red nations. The Baganda were notorious for human sacrifice, and made their victims drink a magic draught from a curious pot, in order to kill their souls and so prevent them haunting their slayers. They also kept certain horns in which their deities of war and hunting were supposed to be confined. The Hamites, on the other hand, worshipped lions, holding them to be the spirits of their dead chiefs. They still have priests who live in their sacred forest for the purpose of feeding the big cats. Common African witch-craft, with the usual ordeal of poison and fire, prevails, though most of the intelligent and civilized Baganda have been converted to Christianity.

The great lake country is, for the most part, fertile and well watered with a prospering people of 3,300,000. There are about 200 European estates, and the area under cultivation is about 3,000,000 acres, with 37,000,000 acres uncultivated. The cotton grown fetches about £2,000,000 sterling when delivered in Manchester, and is likely to increase rapidly in quantity. Uganda also possesses in the Ripon Falls, on that branch of the Nile that issues from Victoria Nyanza, an unused source of enormous power, and is linked by a service

of steamers on the great lake to the East African railway. It is a country of great agricultural promise, in spite of the attacks of the sleeping sickness fly.

Directly connecting with Uganda, as Uganda in turn directly connects with Eastern Sudan, is British East Africa, recently renamed Kenya Colony. It is a land of nearly a quarter of a million square miles, through which runs the Equator. But under the Equator it sometimes freezes, while north of it is a scorching desert. About half the country is wilderness, hot, sandy, and badly watered, while the southern part contains almost every variety of scenery. It rises rapidly from the coast to a great tableland, 300 miles wide, with an average height of 5,600 feet, crowned by the great mountain masses of Kenya, rising 17,040 feet.

Then the Great Rift Valley, some 30 to 50 miles broad, gashes the tableland westward of Mount Kenya, breaking into beauty by Lake Naivasha and into slight volcanic activity throughout. The supreme feature of the country is its Equatorial upland, on which white men



A SOLDIER OF THE KING
Private of the King's African Rifles in service kit. This regiment proved its fine quality in the Great War

can live and work, with all the pleasures of hunting around them from elephant, hippopotamus and buffalo, lions, elands, buck, leopards and hogs, wild ostrich, and much other game. In the hot months the highest mean temperature varies with the height from 62 to 69 degrees, and, in the cool months, from 63 to 55, seldom falling below freezing



LITTLE MEN WHO ARE HELD IN GREAT ESTEEM AS HUNTERS

Descendants of an aboriginal dwarfish race of Equatorial Africa, these Wandorobos are famous hunters. They live on very friendly terms with the warrior tribe of Masais, whom they supply with game, and also with palm wine, in the preparation of which they are experts

Photo, S. J. Hopper

point. The problem whether a European can permanently breed on the remarkable tableland without sending his children to the temperate zone for recuperation, can only be solved in practice by the future third generation of settlers. But all the highlands above tsetse fly and mosquito range have a pleasant and good climate, with light, dry air and cool nights. The only drawback is the effect on the nerves of strong sunlight combined with great altitude. At the capital, Nairobi, children seem to thrive up to the age of five, but it is doubtful if they do well to stay in the country. On the other hand, both settlers and animals coming from the Cape seem to be entirely acclimatised.

It was largely due to cattle plague that the rapid British conquest of this land of promise was effected. The

majority of the population belong to the Bantu stock, in which are included the Swahilis of the coast. These descend from slaves captured by the Zanzibar raiders, and charged with a considerable amount of Persian-Arab blood, in addition to their original Bantu negro and Hamite blend. The Bantus have not founded any native kingdom, but in the old Uganda region of influence at Kavirondo the tribal system is strongly established and advancing towards kingship stage. On the other hand, the Kikuyu and Wakamba remain in the family degree of social organization. The Hamitic tribes of Gallas and Somalis are wandering pastoral folk, slim and wiry in build with good features, warlike in character, and so independent that they are averse to the authority of tribal chiefs. Every type of hybrid



MASAI WOMEN AT SOUTHERN GUASO MYIRO, KENYA COLONY

In some parts of Africa long hair is not a glory to a woman. These ladies, whose tribe is deemed the aristocracy of British East Africa, have shaven heads, and pride themselves mightily on the brass that binds them round neck and arms and legs. The extra wire coils dependent from her ears distinguish the lady on the right as the wife of a chief

Photo, S. J. Hopper

between Hamite, Bantu, and negro seems to exist. But the great nation of Kenya is the strange Masai, who are connected in speech with the negroid Latuk race of the White Nile, but have the Caucasian features of the Hamites. They are a new and more handsome blend of the Bantu sort, almost equalling the Zulus in military organization, but they arrived too late to establish themselves in permanent strength on the upland pastures of Kenya. Their entire life was devoted to war, and a succession of great leaders shaped them into dusky Spartans.

After serving as armed herdsmen, boys of the age of sixteen are made warriors, and, as happened in the recent raid into Tanganyika Territory, endeavour immediately to blood their spears in

some enemy. They then remove to kraals of their own and live a life of abstinence, sobriety, and discipline, being forbidden intoxicants and tobacco, and being nourished only on milk, blood, and beef. They wear lion's skin adornments, monkey-tail leg ornaments, or ostrich feather headdress, and train in companies of sixty to a hundred spearmen. Though inhabiting a fine game country, the Masai hunt few beasts except the lion, whom they follow boldly into swamps and reed beds and slay with spears. They hold that a lion will never charge home at a man who shows no sign of flinching, and, as no white man has been known to await a lion's charge motionless like a Masai, the curious theory can neither be proved

BRITISH EMPIRE IN AFRICA

nor disproved. The warriors, until lately, passed their prime of life in training and fighting. Usually they did not mass in an army, but sallied out in small parties and wore the natives down by taking their cattle and killing the men. They



PLUMP AND PERSONABLE DAME

With her broad girdle and ample cloak this Wakambi woman achieves a large measure of conventional decorum without losing her native picturesqueness

Photo, Field Museum, Chicago

had the remarkable trait of chivalry of never slaying girls and women—their aim seems to have been to win useful serfs and the fine pasturages, and monopolise all the cattle. During warfare, trade between their women

and the hostile Bantu women used to proceed without interruption.

The remnant of the race, much reduced by cattle plague and consequent famine, is now in a reserve, as is also the warlike and somewhat similar nation of Nandis, who sheltered the large Masai party which was beaten in the civil war.

Another important race is the Somali of the Northern Kenya wilderness, who have taken up the Masai work of recovering the light desert pasturages and inland riverlands from the wild Gallas from Abyssinia. It is no pleasant country which the Somali are peopling. There are marches of 150 miles between water, and often when it is reached the animals have to stay a mile or so away and drink has to be fetched for them to save them from death. For the tsetse fly hangs round many of the rare watering places. The Somalis, however, manage to avoid it and raise large herds of cattle and many camels, which they drive across the desert and sell in the British settlement. They are also coming in increasing numbers to work, emigrating from Italian territory and as far north as the Aden corner of Arabia.

The only permanent streams in their Jubaland settlement are the two rivers, Juba and Daua, and two rivulets by the coast. The thick thorn scrub, however, feeds their camels, and some semi-permanent water gives them a succession of cattle pasturages, and occasion for a certain amount of tribal warfare. One small Somali chief recently tried to win kingship by setting up as a fighting Mullah of the Somaliland sort, but some of the chiefs did not want to fight for him and he was killed.

British Somaliland itself, having yielded to the Abyssinian emperor the fruitful region of Harrar, remains at present of little more than strategic value. It prevents occupation by any other Power of the coast and thus passively secures the traffic route through the Suez Canal. The 58,000 square miles of territory consists mainly of high tableland, rising sharply from the sea to a height of 7,000 feet, and falling southward to 2,000 feet, with 400 miles of coast, a port at Berbera, and frontiers

BRITISH EMPIRE IN AFRICA

along French, Abyssinian, and Italian Somali territories.

For many years development of the land was delayed by constant fighting with the keen-minded, ambitious native leader, strangely known as the "Mad Mullah," who was at last defeated in 1920. There are prospects of discovery of mineral oil, and more to the taste of most men with a love of sport is fresh, fine large fields for lion hunting and

Hamite invaders of Africa. He is a savage with many strange ways, and his superior intelligence may not be rightly directed for some generations to come, but, as a beginning, six of his boys have been sent to Gordon College, Khartum, for education.

The inland Somali is a camelman, wandering from camp to camp and leading a hard life with little food. His powers of endurance resemble those



"AFTER YOU!"—MASAI BELLES SURVEYING THEIR OWN CHARMS

Mirrors are adjuncts of civilization that make irresistible appeal to uncivilized races—to the men no less than to the women. These Masai ladies, though black, yet very comely, have good reason to be satisfied with what the mirror reveals to their smiling eyes

game, in which the native Somali is usually eager to help.

He is a fine hunter himself, taller than many Europeans and perhaps as intelligent, varying in colour according to his forefathers' relations with Arabs or negro serfs, but handsome in youth and graceful in bearing. Dressed in his toga-like robe, he often represents, in spite of Semitic and negro touches, one of the supreme types of Caucasian man. His women also, when in the flower of life, are barbaric beauties, excelling in physique and comeliness the ordinary European woman. His Moslem culture sits rather lightly upon the last of the

of his very remote kinsman, the Tuareg of the Sahara. In his seaward valleys grow the frankincense and myrrh which the ancient Egyptians used to seek from his ancestors in the days when Somali-land was known as Punt. On the plains little flourishes except thorny scrub and mimosas thinly scattered and serving as camel fodder. There are no rivers which do not dry up in the hot weather, but, while the coastland is torrid, with a scanty rainfall, the high inland country is dry and healthy, and receives from ten to twenty inches of rain a year.

By the southernmost limit of territory which the Somalis used to raid for slaves

BRITISH EMPIRE IN AFRICA

begin the old dominions of the Arabs of Muscat and Zanzibar. The Portuguese conquered and held Muscat, but were ejected by the Arabs, who proceeded to attack the Portuguese African settlement at Mombasa, captured it, and made Zanzibar Island a great centre for trade in ivory and slaves. So important did the island become that the Sultan of Muscat removed to it early in the nineteenth century, brought his fleet there, had the land planted with cloves,

and attracted the commerce of the world. His slave-hunters overran East Africa until they met the Masai and were forced down to the coast, and, swerving back, fought the Belgians for the Congo. Then the British and German occupation of the mainland ports of Mombasa and Dar-es-Salaam, at the opening of the twentieth century, stopped the slave traffic, and with the liberation of all slaves on Zanzibar and on the smaller island of Pemba, wealth, power, and

glory passed from the crumbling, picturesque Arab sultanate. The freed slaves sank into indolence and bad ways, and, for lack of labour, the clove plantations decayed. Many Arab land-owners are now little more than hard-pressed foremen of Indian moneylenders, who refuse to foreclose and take the estates, because it pays better to allow the nominal owners to work for them.

Some fifty miles from Zanzibar is the East African port of Dar-es-Salaam, now the capital of the Tanganyika Territory, from which the Zanzibar raiders used to obtain most of their slaves. To the Belgians has been assigned the best and most populous region of this country, which was formerly German East Africa. Though the British portion is some 365,000 square miles in extent, some of it is almost desert, and the population is little more than eleven persons to the square mile. It contains, however, the magnificent Kilima-Njaro, the highest mountain in Africa, rising 19,330 feet, and picturesque Meru, with a height of 15,000 feet. On their cool



SCIONS OF AN OLD FIGHTING STOCK

Once a savage, warlike people comparable to the Zulus, the Masai subdued all tribes with which they came in contact. Now they live quietly in the reserve set apart for them in British East Africa

Photo, T. Lyndale Byers



SWAHILIS BRINGING THEIR DHOW ALONGSIDE A STEAMER AT MOMBASA

Mombasa harbour, though over a mile long, is only 1,200 feet wide and unsuitable for large ships which, therefore, have to discharge their cargoes into lighters. These are mostly Arab dhows. As a study of physical energy this superb photograph can hardly be surpassed

slopes, on the Usambara uplands and elsewhere, are lands suitable for white settlement, with some 2,100 square miles under cultivation, mostly near the white man's highlands in Kenya.

But the natives are, as a whole, an unhappy race. They are Bantu stock, half-breeds of negro and Hamitic blood, just saved by European intervention from practical extinction. The two most formidable of black races were breaking them. From the north, the Masai cattlemen, organized only for war, harried them and seized their land; from the south, the Angoni, an offshoot of the Zulu empire, and another branch, the Wahehe, or MaFiti, swept the country. Then, from the east, the Arabs hunted them down as slaves. Finally, the Germans decreased what

remained of the Bantu tribes, and parcelled much of the country out to Swahili and Arab "Akidas," who misgoverned the people. British authorities are now trying to restore the old tribal systems that allow a certain degree of native administration under Imperial guidance. They are thus freeing the tribes from alien tyranny, as well as giving them at last the blessing of peace.

Some Bantus have survived by their warlike measures. Such are the Digos of the northern frontier, who dwell in tribal strongholds on hilltops, with separate works for different clans, and a council house and spirit hut. Others have abandoned the kraal of thatched conical huts, and made square houses that serve as primitive forts. The most remarkable of the tribes are the

BRITISH EMPIRE IN AFRICA

Wanyamesi, by Victoria Nyanza, who adopted Zulu tactics, and under a caravan porter, Mirambo, founded a little empire. About 1871 they crushed an Arab force in which Stanley was assistant. They are distinguished in industry and trade, as well as in war.

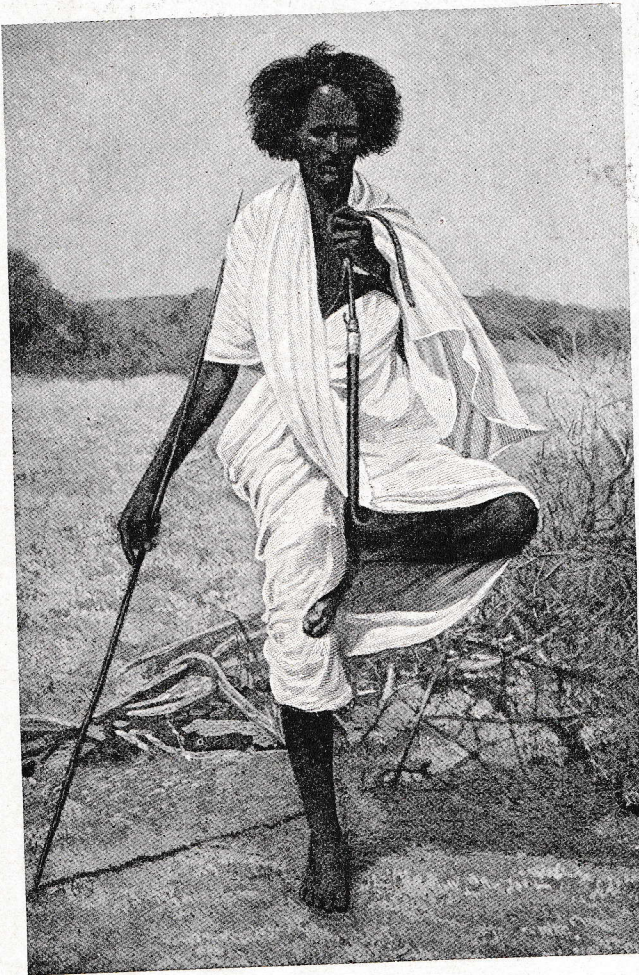
Most of the southern tribes, on the other hand, have had their talents dwarfed by sufferings, and the invading stocks, wedged between them, are not of much interest. For many years to come the country will need financial help from Great Britain, yet it promises to repay development, on which the Germans have already spent large sums.

When the peaceful, active farming tribes have grown into their old strength, there is cotton land for them to irrigate, and much mineral wealth awaiting labour for its exploitation.

South of Tanganyika Territory nearly all the natives of the rest of British Africa are varieties of the Bantu stock. Some of them can be distinguished as old settlers, and others as later comers, but the most striking differences between tribe and tribe are largely of modern making, and tend to decrease under British administration.

One of the main causes of these distinctions was the warlike organization of the Zulus, begun by the chief, Dingiswayo, after study of the white troops at the Cape, and then perfected on independent lines by Chaka, in 1818. For nearly three-quarters of a century, Zulus, Zulu offshoots, and Zulu imitators, reshaped tribal conditions and tribal territories from Victoria Nyanza to Basutoland. Old tribes vanished, new tribes were created out of remnants of broken peoples, and many quiet, old pacific customs were transformed into new habits of a cruel character.

Nyasaland, a territory that stretches westward along Lake Nyasa into the Shire highlands, is a modern Zulu settlement. The men broke from Chaka, and in 1830 joined the Matabele, then fought the Matabele, and marched northward, ravaging as they went, broke up, part fixing on the glorious Nyasaland mountains as a base for further



HUMAN PELICAN IN THE WILDERNESS

Men take their ease as they do their pleasure in many different ways. This, the favourite attitude of rest adopted by the Somalis, seems to have been chosen in imitation of the birds



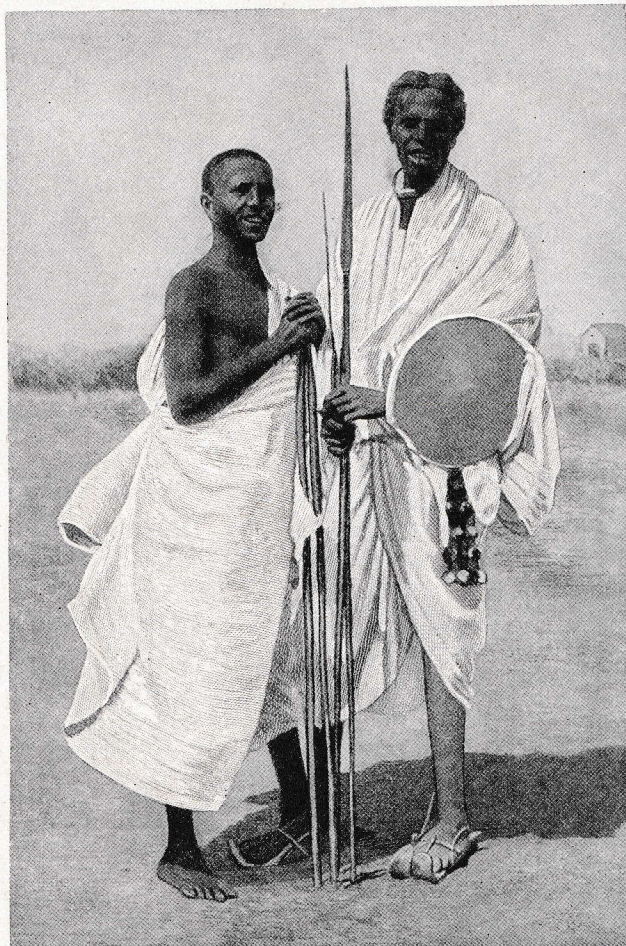
MOTHER AND CHILD: A SCULPTOR'S GROUP IN LIVING EBONY

Infancy's beautiful confidence in the power of mother-love to protect it from all harm is touchingly illustrated in this photograph of a young Somali woman and her babe. The Somalis are much more prepossessing in appearance than most African peoples

operations against farming tribes with cattle to steal. Many of them are known as Angoni, but round Nyasa are kindred marauding clans with varying names. Some still lead the old, wild life of slaughter and robbery, when opportunity allows, in Portuguese territory, but most of the stock has been reduced to a peaceful frame of mind since the Rhodesian pioneers became their neighbours. They rely upon the Christian

missionaries who maintain 2,000 schools, with 80,000 pupils, among the coloured population of nearly a million and a quarter. But the old, dark wizards have not yet lost all their power.

Another delightful mountain refuge for discontented Bantus in the Zulu period of tyranny which has become a British protectorate is Basutoland. It is entirely encircled by lands of the Union of South Africa, with splendid



DESCENDANTS OF THE PROPHET'S TRIBE

Habr-Wal Somalis all claim origin in a member of Mahomet's tribe, who founded a powerful state in the Zaila district. They show Arab blood in their oval faces, very regular, handsome features, and rather light skin

scenery, magnificent climate, streaming water, rich pastures, and the best corn-fields in South Africa. The establishment of this native paradise, from which European settlers are generally prohibited, is perhaps the greatest achievement in statesmanship of a modern Bantu. He was Moshesh, who settled in a mountain position impregnable to native attack, and collected about him fugitives of broken tribes.

Against Dutch and British settlers, Moshesh subtly guarded his conquest by placing it under French missionary protection. He combined the Christian faith with zeal in stealing Boer cattle,

and in 1849 and 1852 defeated British forces sent to stop his raids. When overthrown by the Boers, he threw himself cleverly on the mercy of the British. He left his country strong enough to withstand attack by Cape Colony in 1880, and the stolen ponies and cattle grew into a large, permanent source of wealth.

The keen intelligence of the Basuto, who has proved one of the ablest of the Bantus and out of a population of some 400,000 persons sends over 30,000 pupils to his mission schools, is derived from general Bechuana origin. Modern Bechuana-land, extending between the Union of South Africa and Rhodesia, is another but less lovely and fruitful retreat of the old race of early Bantu invaders, who were at last outstripped in the march down Africa, by the later, fiercer men of the Zulu type.

They excelled in all crafts, but the stronger race pushed them towards the Kalahari desert. Then there was a struggle with

the Boers, and the most brilliant chief, the famous Khama, became the Christian leader of the natives, and managed to exclude, except from some small districts, both Dutch and British settlers, as Moshesh had done in his country, and save the coloured people. Most of the land is flat and wanting in water, and includes the larger part of the Kalahari desert.

Here is the last, wide, bleak home of the bushmen. These small, yellow, wandering hunters and artists, whose course through Africa can be traced from the East African highlands, are one of the most interesting of

BRITISH EMPIRE IN AFRICA

racés. Exterminated, like wild beasts, by Boers and Britons, after resisting Hottentots and Kaffirs for thousands of years, only a degraded, dying remnant of them survives in the waterless waste. They fought every race that seized their hunting-grounds. From the entrails of a caterpillar half an inch long, they made a poison of very quick action, which, placed on an arrowhead, could kill lions and men. This they still know how to use, and they still eat bushmen's rice, which is termites' eggs roasted with fat.

They carry water in ostrich eggs, and draw it from the sand by curious filter pumps, make intoxicating mead from wild honey and, when in numbers, have great feasts and dances. They are more musical than the blacks, and their women are more self-respecting than the Bantu girls. Their chief article of

dress is a mantle of fine skin, which serves as a blanket when they curl up at night to sleep. Physically they are finely made, but they have extraordinary masses of fat in places, like the pygmy artist races of France and Spain in the old Stone Age, with whom they may perhaps be connected. It is their genius for painting and sculpture that makes them wonderful. The way they can foreshorten an animal figure in action is astonishing. It may be the direct heirs of the primitive creators of art whom the South Africans have driven into the desert to perish.

The little native country of Swaziland, lying south-east of the Transvaal, has now lost its political importance. It is the refuge of a branch of the Zulu confederation, that rose against the black despot, and, as usual, took to the



GETTING READY FOR A START: GIRLS LOADING THE CAMEL

In Somaliland, camels are the principal domestic animals, and the extensive caravan trade is carried on entirely by their means. The Somalis also possess asses of exceptionally fine strain, appearance, and stamina, and a very serviceable breed of hardy ponies, one of which, with graceful, flowing tail, just figures in the right hand corner of this picture

Photo, American Field Museum, Chicago

BRITISH EMPIRE IN AFRICA

mountains, settling in the early 'forties of the nineteenth century near the Drakensberg Range. They are a fine people of the Bantu race, taking their name from the chief named Swazi, who had led them to independence. The Zulu kings tried to keep up authority over them, but without success, for the Swazis were clever enough to make

friends with the Boers and the British, and so found useful allies.

However, when the rivalry between Briton and Boer began to trouble South Africa, the Swazis found themselves caught into the struggle. The Boers were very anxious to get hold of Swaziland and employed both threats and bribes to induce their chief, Umbadine, to break

off all relations with the British. "It is no use your relying upon them for help," he was told. "The Boers beat them at Majuba: we are going to be the paramount people in South Africa. You had better sign a paper admitting that you recognize our authority, then we will protect you." But Umbadine and his counsellors had the wit to see that they would be foolish to take the Boers' side, so they applied to the British authorities to know whether they could hope for protection from them. No decided answer was given them.

Soon after this numbers of mining prospectors made their way into Swaziland to get hold of the gold fields, which are a continuation of those called after De Kaap in the Barberton district. This perturbed Umbadine, and he asked the British Government if it would send him a resident to show that his authority was supported by Britain. Nothing was done, however, and very soon the chief's apprehensions were justified. A colony of Boers took up their residence among the Swazis, and called their territory the Little Free State. This was clearly done with the object of



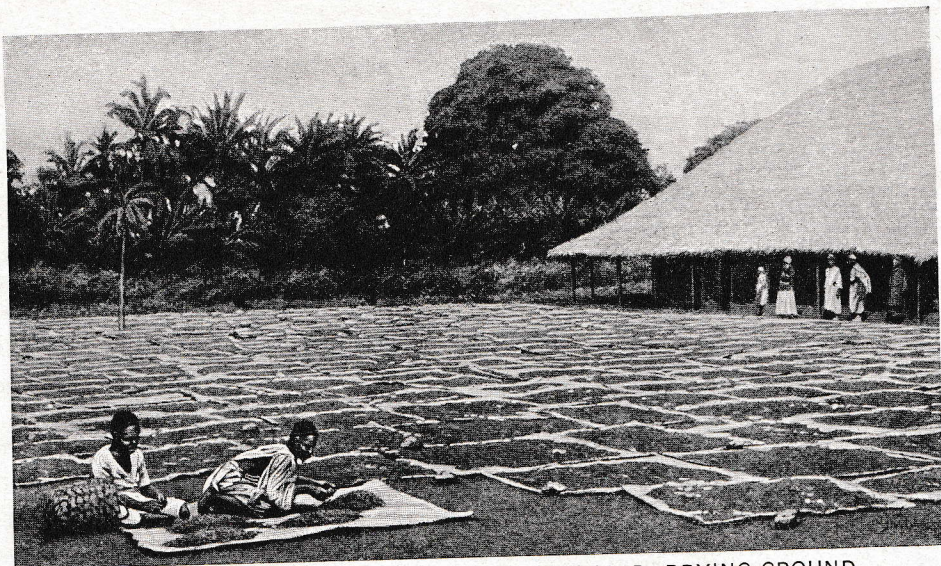
BEDIZENED ARAB BEAUTY OF ZANZIBAR

Arab ladies, when not veiled, wear the "barakoa," a mask reaching down to the upper lip, made of gauze, threaded with bands of gold. The handkerchief, proudly displayed, is saturated with her favourite otto of roses



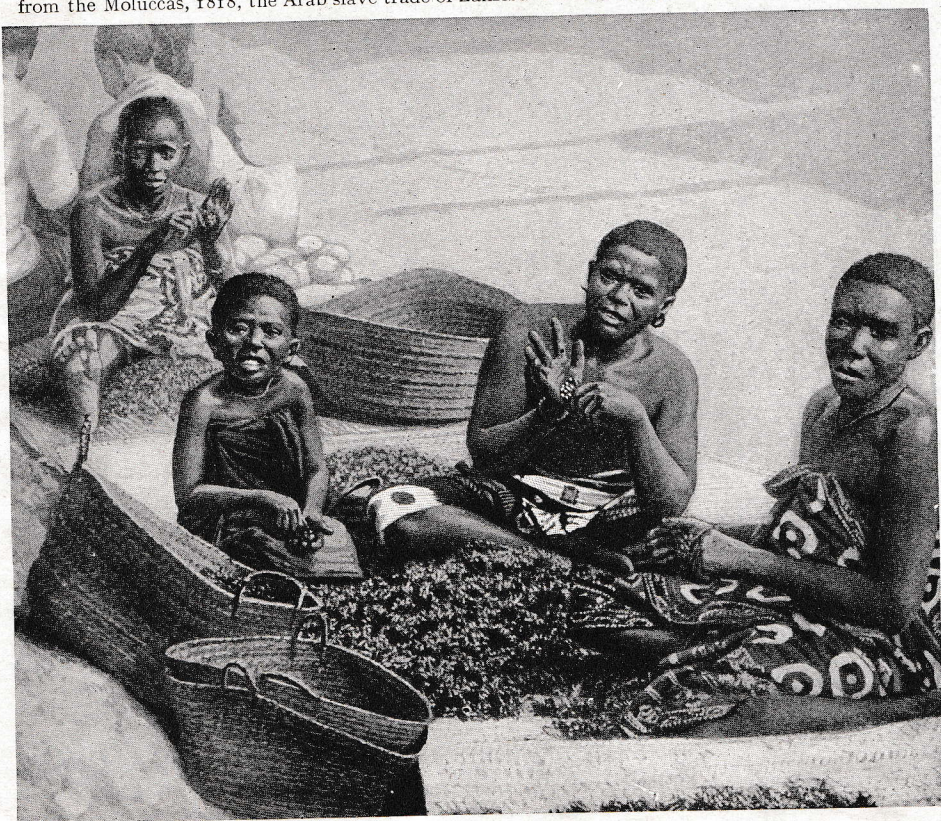
MEDIEVAL THOROUGHFARE IN MODERN ZANZIBAR

The town of Zanzibar, a port of call for several steamship lines, was chosen, even in antiquity, notably by Phoenicians and Arabians, as the most suitable entrepôt for trade on the eastern coast of Africa. Here we have a glimpse into one of its old-world streets, through which motley pedestrians are ever passing, and where polyglot signboards prominently displayed arrest the attention of the stranger



CLOVE-TREE FLOWER-BUDS ON A ZANZIBAR DRYING-GROUND

For some days the stalked cloves are exposed to the sun; when almost black they are dry enough to store. Cloves are largely used for the distillation of oil of cloves, *Oleum Caryophylli*, employed in the manufacture of drugs, perfumes, and confectioneries. With the introduction of the clove-tree from the Moluccas, 1818, the Arab slave trade of Zanzibar revived and rose to enormous proportions



AN AROMATIC OCCUPATION: REMOVING CLOVE-STALKS

The islands of Zanzibar and Pemba yield seven-eighths of the world's clove produce. The clove of commerce is the dried, unexpanded flower-bud of the clove-tree, which flourishes profusely and will withstand drought, fire, and even the axe. Women climb the trees and gather the buds; after removing the stalks the cloves are measured by an overseer, who pays the women accordingly



GIRL CONVERT TO THE CHRISTIAN FAITH

She has renounced her Moslem creed and been admitted to the Christian Church. Her tribesmen, the Swahili, are nearly all Mahomedans, but are very tolerant; one of their proverbs asserts that a useful infidel is better than a useless believer. Swahili women are simply clad in two square cloths of coloured calico, but are very particular that the patterns should be in the prevailing fashion.

grabbing the whole country. Now, poor Umbadine was in a fix. He could not resist the Boers without British aid, so he thought the best thing to do was to invite them to annex Swaziland, which he knew they meant to do in any case.

Soon, however, the British Colonial Office woke up, and when the Boer Government asked Britain to agree to their annexing the country, Britain

said: "No, there must be joint control." So a joint commission was nominated to survey Swaziland and see what could best be done. What the commissioners found was that the chief had given away everything that was of any value, rights to mine and rights to hold grazing land (which is rich), rights to establish postal service and telegraphs, rights to set up a bank and to

BRITISH EMPIRE IN AFRICA

charge customs duties on all imports. Britain therefore lost interest in the Swazis and their land: in a few years it had been handed over to the Boers of the Transvaal. Then came an embassy of six Swazi chiefs to London to ask Queen Victoria to make their country part of her dominions, but it

itself took possession of the coveted coast-strip. The natives, of course, suffered from this clash of British and Boer ambitions, and they suffered still more later on when, owing chiefly to the rabidity and disorderly behaviour of concession hunters, the country fell into a state of chaos. Umbadine's

successors had been unable to cope with the increasing obstacles to good government, and it was a relief to everyone when the country was at last made a British Protectorate. Since then the Swazis have been quiet and fairly contented. There are about 100,000 of them scattered over the warm valleys and big hills of this land of pasture and minerals. Tin is found as well as gold, mostly in river beds, and there is good anthracite coal. Many Swazis go to the Rand mines to work for a time, leaving their wives to cultivate their mealie-patches, and return with enough money to keep them in perfect happiness—that is, in complete idleness—for a long period. Others go to earn the money they must pay for a wife. They are a simple folk, of splendid physique, and easy to get on with if they are treated decently.

British island possessions round Africa can scarcely be included

in the black countries, but we must here mention these scattered bits of historic or picturesque land, as there is no other place for them. First comes the only island on earth which is an official ship, H.M.S. Ascension, lying on the direct route from Britain to the Cape. It is a small, barren rock mass, rising 2,820 feet above the tropic sea, and controlled by the Admiralty, with a little garrison of



SLAVE IN THE BONDAGE HOUSE OF FASHION

The Swahili, or coast population, are interesting folk with their African speech, admixture of Asiatic blood and Arab religion. The incongruous combination of archaism and modernism is delightfully illustrated in the nose ornament and necklet safety-pin

Photo, G. R. W. Lincoln

was too late. The Swazis, owing to British delay and indecision, were placed under Boer government. What the Boers aimed at was to press on from Swaziland eastwards and seize a strip of coast with a seaport; this would have given them the access to the sea which they so badly needed.

But before they could carry out this plan, Britain intervened once more and

BRITISH EMPIRE IN AFRICA

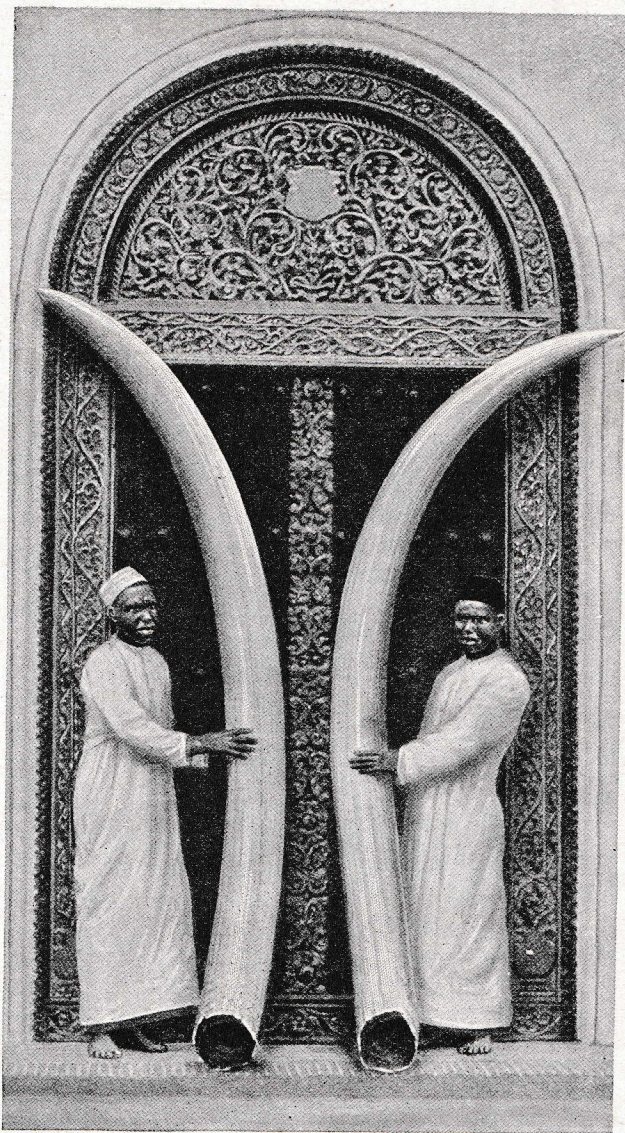
marines. Its old naval importance would partly revive in a war in which the Suez Canal were blocked or wrecked, and, by reason of its tonic air, it is useful as a place of convalescence for fever patients from the African coast.

St. Helena, 800 miles south-east of Ascension, glows in the fame which her Imperial prisoner brought her, not merely by dying, but by constructing the Napoleonic legend there. The island thereby became the birthplace of the Second French Empire. Indeed, the chain of events leading to both the First Peace and the Second Peace of Versailles began in plain, lonely Longwood Cottage on the half-abandoned island.

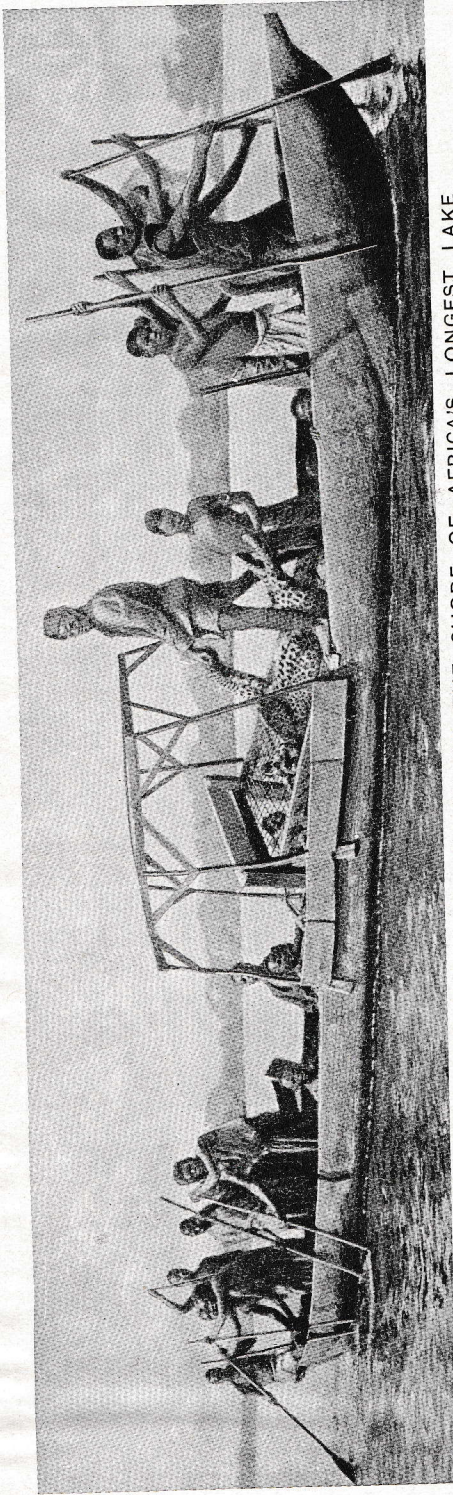
De Lesseps deprived St. Helena of her old power over the seaway to the Indies, and though it is still a coaling station for the Navy, and about the size of Jersey, its people live in a condition of semi-starvation. The climate is mild and healthy, and crops of flax and potatoes are grown, but the population of 3,468 cannot obtain enough food, the land rising quickly from a luxuriant tropic zone into a bleak upland.

Tristan da Cunha, largest of a group of isles fifteen hundred miles south of St. Helena, is only one mile long. It was occupied by troops during Napoleon's stay at St. Helena and when they were withdrawn three of the men remained and, with some shipwrecked seamen, fathered a population now numbering a hundred. Mothering it was another problem. For a long time only one man had a wife.

The islanders have an excellent character. There is no crime. The oldest man rules; all possessions are held in common, including 400 cattle, 700 sheep, pigs, poultry, and fruit trees. Rats of too Bolshevist-Communitic nature make grain-growing unprofitable, but the potato crops flourish. Rabelais would have avoided the tiny Utopia, for its lack of good drink, but the abstaining

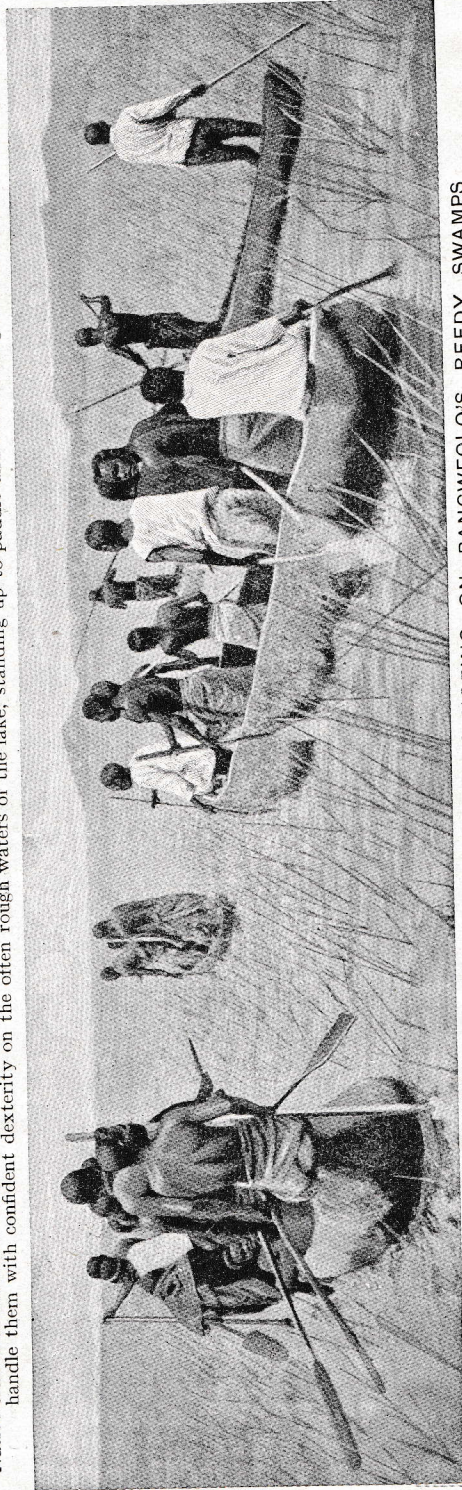


"IVORY AND SLAVES," A SLOGAN OF ZANZIBAR
A record pair of tusks, one weighing 230, the other 235 lb. Ivory has long been the chief article in Zanzibar trade, and "ivory and slaves" formed the shibboleth of the Arabian settlers and traders of past centuries



HUNTERS RETURNING FROM THE CHASE ON THE SHORE OF AFRICA'S LONGEST LAKE

Native craft used on Lake Tanganyika are clumsy, round-bottomed dug-outs, very apt to roll bodily over if at all heavily laden. Nevertheless, the natives handle them with confident dexterity on the often rough waters of the lake, standing up to paddle and often raising wild chants as they work



POOR SPORT FOR THE FAINT OF HEART: CANOEING ON BANGWELO'S REEDY SWAMPS

Tall reeds stud wide expanses of Lake Bangweolo, greatly impeding the progress of canoes. Passengers squat in the bottom of the dug-out and trust to the balancing agility of the crew, who flourish their paddles as rope-walkers do their pole, and use them at once to propel and trim the boat



BOYS BRINGING BACK THE DINNER IN THE TANGANYIKA LAND OF GAME

Meat is dear to the heart of every African native, and best of all he likes it red and raw from the animal just after it has been shot. He will gorge himself on meat grilled or fried, minced or chopped, or cut into strips and dried in the sun until he is so distended that he can hardly march

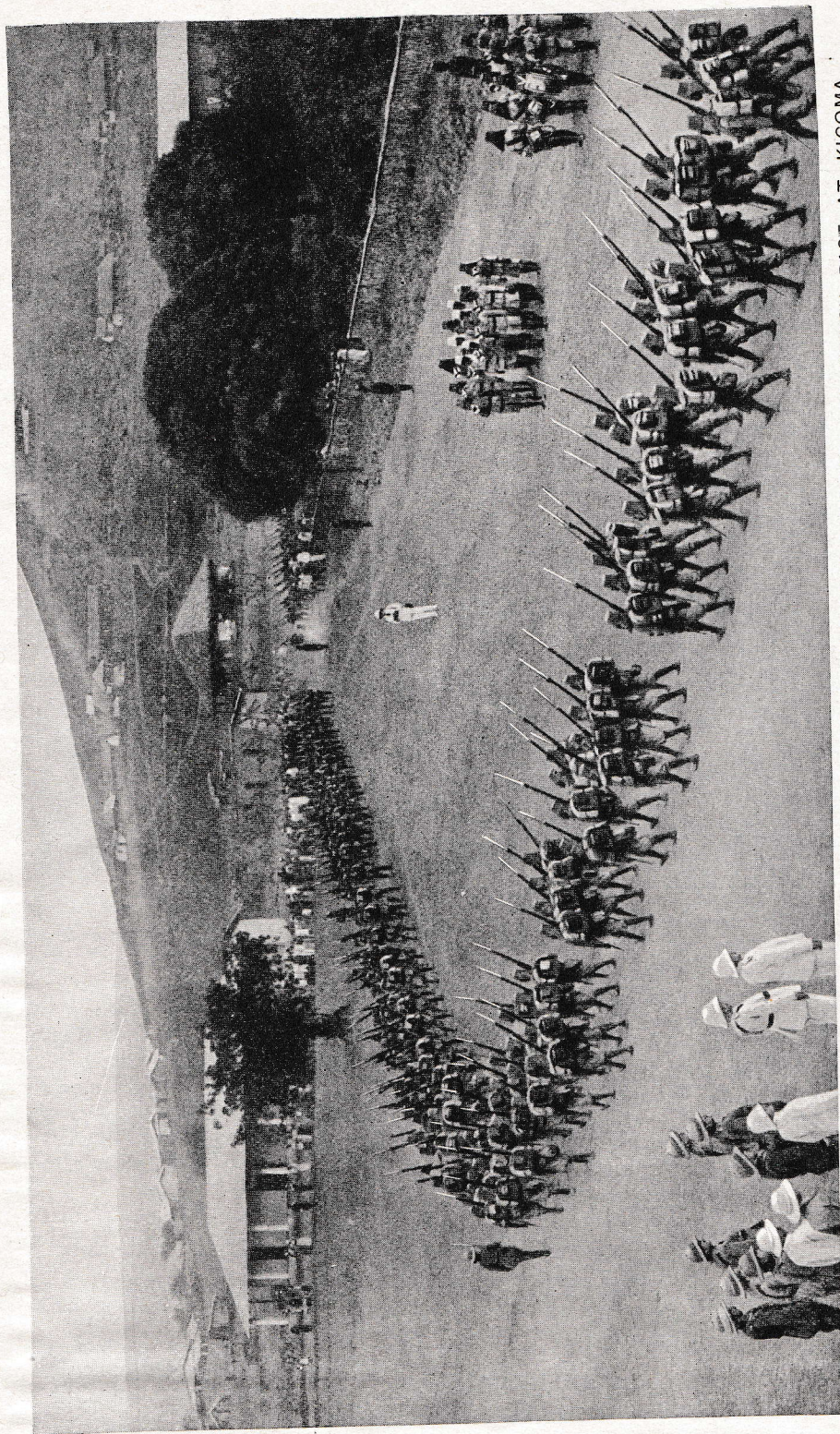
islanders are well-contented and will not leave, and from time to time stores are sent to them.

Mauritius, another naval station of high importance on the old seapath to the Orient, stands in the Indian Ocean, about half-way from the Cape to India. A lost fragment of old France, in which the French tongue is used, it has a beauty of cool mountain, tropic valley, splendid sky, and resplendent sea, celebrated in the French romance of "Paul and Virginia."

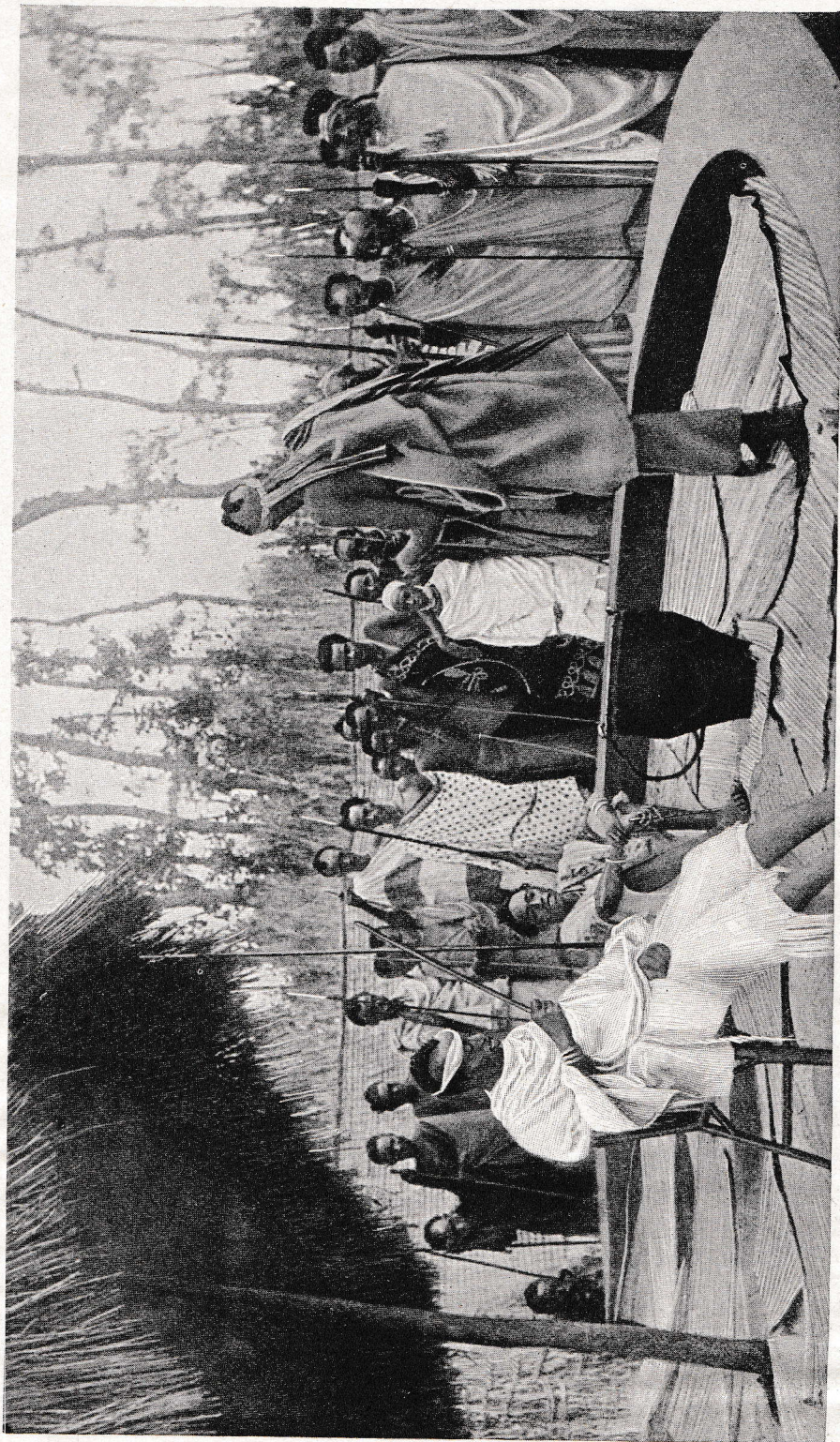
When it was discovered and annexed by Portuguese in 1505, there were no inhabitants, nor did the Portuguese attempt settlement there. When the Dutch took it at the end of the sixteenth

century, they brought in a number of African negroes as slaves (it was they also who named it after Prince Maurice). From the Dutch it passed to the French, who started sugar and indigo planting and introduced more negroes, but also induced a number of French people to settle there.

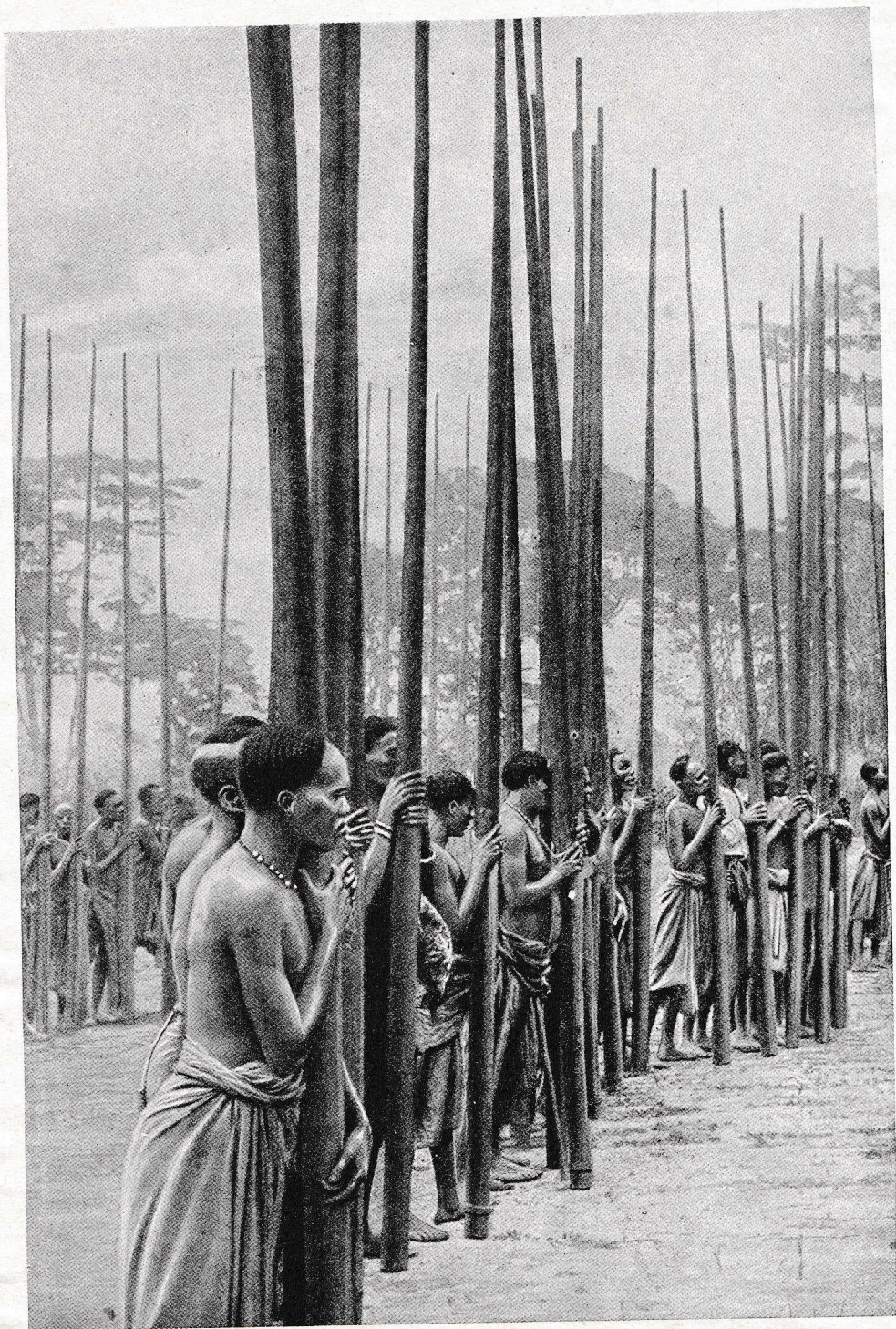
Thus its culture became French, its religion was the Roman Catholic, it had French laws and institutions; and these remained unchanged even when the island passed into British possession in 1810. Indeed the legal system has continued to be chiefly French to this day; the Roman faith is still overwhelmingly professed, Protestants numbering only between seven and eight thousand against not



WHAT EUROPEAN TRAINING HAS MADE OF AFRICAN RAW MILITARY MATERIAL: A MARCH PAST AT KIGOMA
 Officered by white men, and once inspired with confidence in them, many African natives, particularly the Hausas and the Sudanese, make fine soldiers possessed of both courage and fortitude. This review took place at Kigoma, a growing town with a beautiful harbour about ten miles north of Ujiji on the east coast of Lake Tanganyika. Ujiji itself is an important military station, and one of the best towns in the African interior



ROYALTY AS THE FOUNTAIN OF JUSTICE IN TANGANYIKA : THE KING OF RUANDA PRESIDING IN THE COURT OF APPEAL
 An African king's reception hall is the highest court in his dominions. Here he discusses state business with his chiefs and personally hears appeals. Seated at the entrance of his enclosure, on a dais covered with bark cloth and the royal rug, with his prime minister and the guardian of the royal fetishes seated beside him, he passes final judgement on all cases referred to his decision



MARKING THE MARCH OF CIVILIZATION THROUGH DARKEST AFRICA

Ever lengthening lines of poles like these trace the white man's progress from the Cape to Cairo and from Mombasa to Freetown. They are the cast-iron poles that support the telegraph wire which links coast with remote interior. The natives shown here are bringing up the standards for the wire along a section of the Tanganyika railway



WORKADAY EQUIPMENT OF WATUTA WOMAN

Typical wayfarer with knapsack and staff, every appearance testifies to her being of a vagrant race. Her tribesmen, now settled in the country south-east of Lake Tanganyika, are descendants of the Angoni, an allied Kaffir clan, who fled from South Africa a century ago to escape Zulu tyranny. The axe slung across her shoulder is no empty ornament; her sturdy arms can wield it with workmanlike efficiency

Photo, American Field Museum, Chicago



CHRISTIAN CONVERTS IN THE GREAT LAKES REGION

Missionaries, both British and French, have been very active in East Africa, especially since about 1875. These native nuns belong to a Roman Catholic mission station on the eastern shore of Lake Nyasa. The Universities Mission has a centre at Likoma on the same lake, in the neighbourhood of which the Scottish churches are also doing much good work

far short of 150,000 Roman Catholics. In the legislative council either French or English can be spoken, and in general French is the language far more often heard.

The Creole element was very strong in Mauritius. Creoles are persons of European family, born in other parts of the world, such as the West Indies, New Orleans, and the Indian Ocean islands. Once they were familiar in Paris and London; were frequently put into books and plays. For a long time they have been little heard of, and even in Mauritius they are diminishing in number. There are a good many half-castes of a fairly high type, vastly preferable to those of Spanish America, for example, and there is still a considerable negro population, but the greater part of the work of the island is done by Indians.

These were first introduced after the emancipation of the slaves in the 'thirties

of the nineteenth century. The freed negroes would not work, the Indians were very industrious, and the hot summers suited them. They multiplied rapidly and now they are the chief element of the population. There are a certain number of Chinese also; both they and the Indians own a great deal of the land.

The effect of alien example upon native indolence, observable in the contrasting spirit of the freed classes in Mauritius and in Réunion, is remarkable. The British island has no labour troubles. It now contains about 250,000 Indians, and over 100,000 people of French speech. With it are connected many small islands. The largest is the picturesque Roderiques, with a population of 6,500 on an area of 42 square miles, lying 350 miles eastward. Then 1,200 miles northward, on the route from the Red Sea to Australia, is the Diego Garcia group of four isles. And

BRITISH EMPIRE IN AFRICA

there are other specks in the ocean. Finally, a thousand miles north of Mauritius, are ninety emeralds set in sapphire—the Seychelles. It is a matter of taste in geographical jewelry whether or not they are preferred to anything of similar size the South Seas hold. But they are very hot. The tale runs that one wicked resident died and did not go to heaven. On attending a spiritualist seance, his island acquaintances received from him the message: "Please send me down my blankets!" Mahé, the largest isle, mountainous and



A MINION OF THE LAW
Basuto native policemen make up in dignity what they lack in uniform. Serious crime is very rare among their fellow tribesmen



SAVAGERY'S BLUNTED BLADE

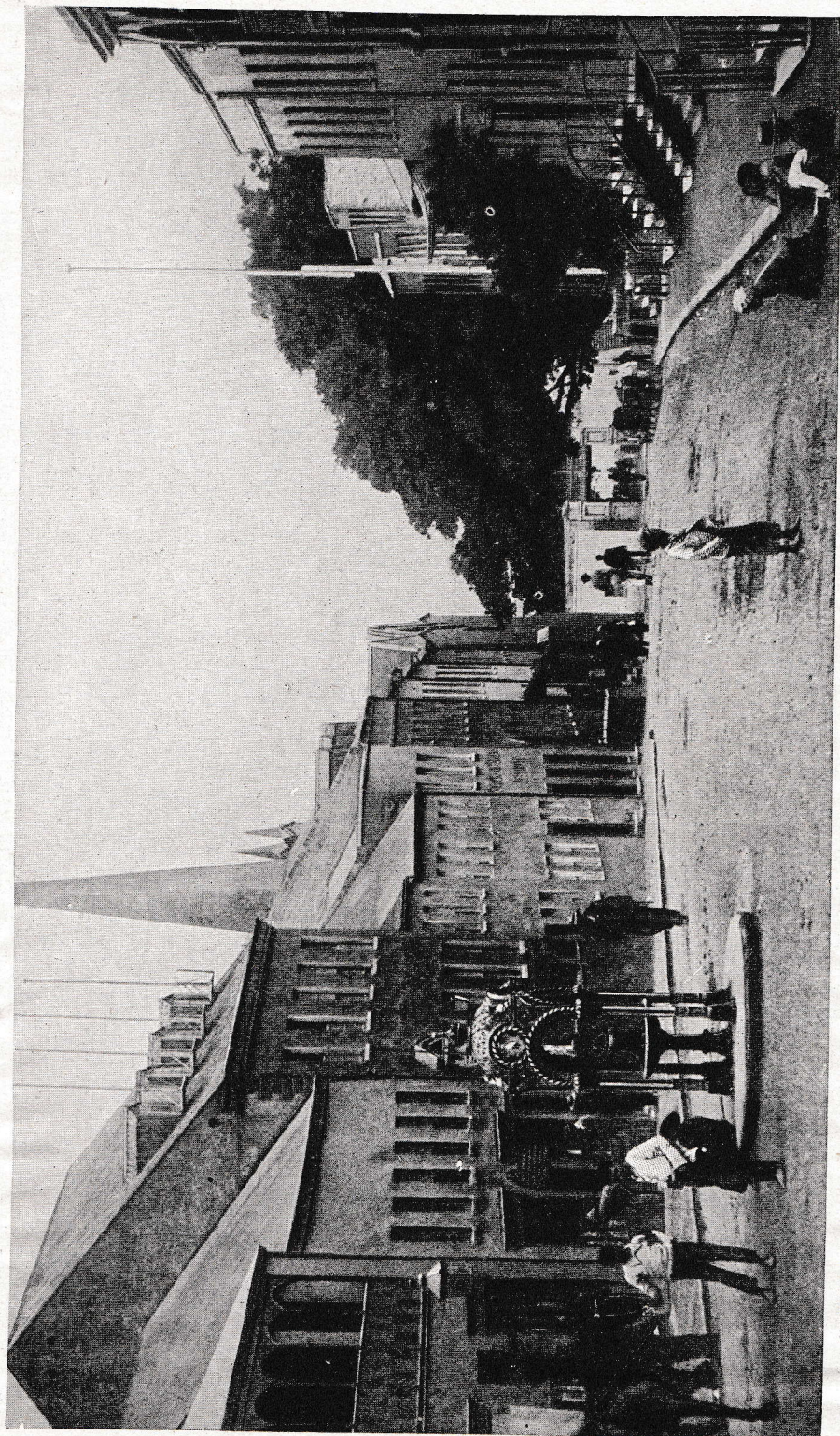
Not long ago the axe of the Zomba headman spread terror in the Shire highlands. Now Zomba town is the capital of the British Government of Nyasaland

of fairylike luxuriance, is peopled by negroes, and as a home for troublesome cannibal kings of West Africa has a certain romance, streaked with the business of collecting coconuts and pride in the possession of giant tortoises. Its capital, Port Victoria, with houses mainly built of glistening white coral, is a coaling station of the British Navy.

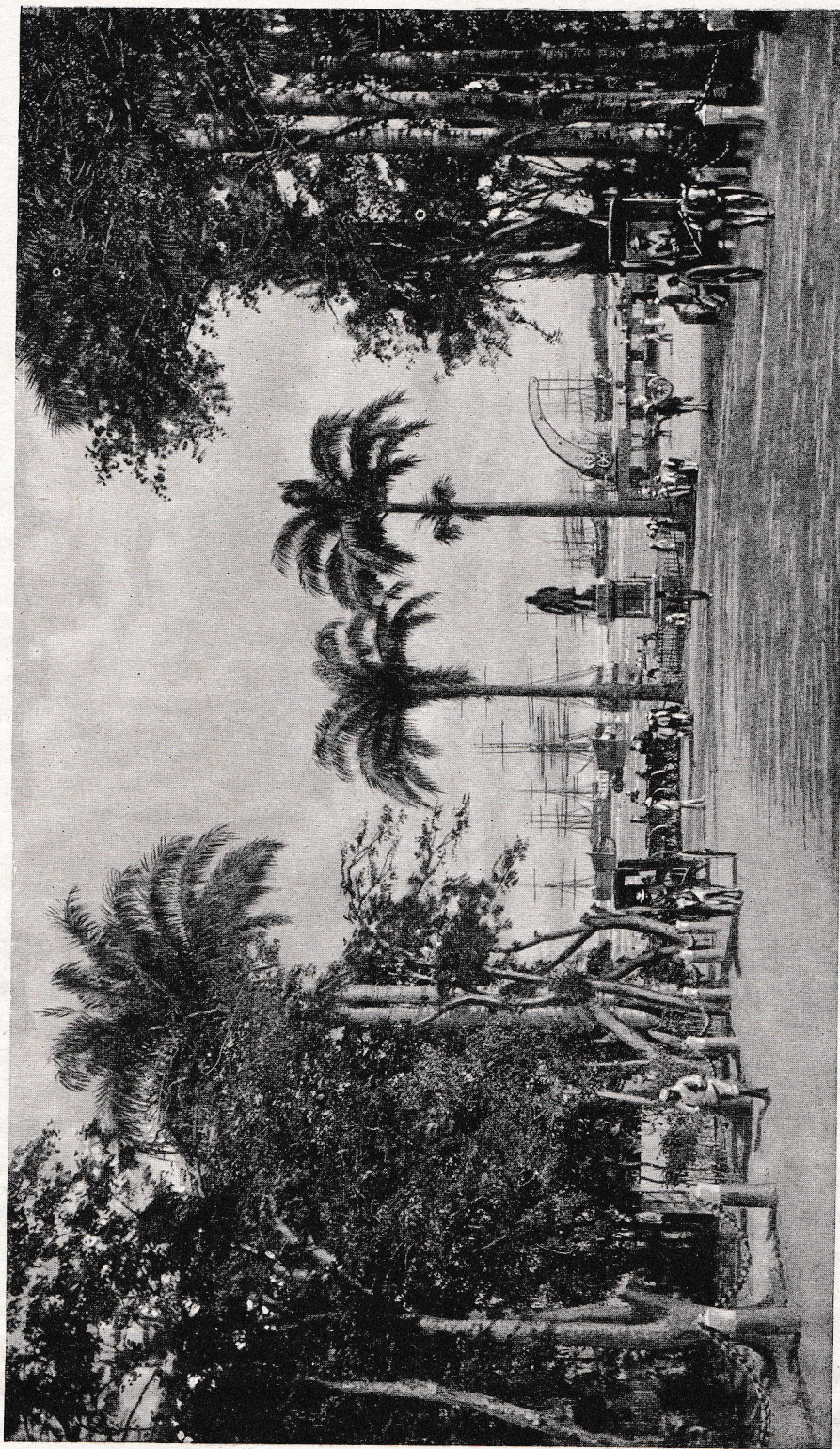


BIRD'S-EYE VIEW OF MOCHUDI, MODEL BECHUANA VILLAGE AND BUSINESS CENTRE

Mochudi is an important telegraph station of the British South Africa Company. Its kraals are conical, with extinguisher-shaped roofs, and from a distance this enterprising town has all the appearance of a Brobdignagian mushroom-bed. Closer inspection produces a very pleasing impression; for, under British supervision, cleanliness and order reign in all the labyrinthine streets. The Bechuana, essentially a craftsman, excels in carving, pottery, and basket-making. Military occupation and annexation of Bechuanaland by Great Britain took place in 1885



CAPITAL, CATHEDRAL CITY AND ONLY TOWN OF BRITAIN'S REMOTE CROWN COLONY IN THE ATLANTIC
Separated by twelve hundred miles of sea from Mossamedes, the nearest port on the West African coast, St. Helena's always scanty population was dependent for most of its trade on passing ships that called for fresh meat and vegetables. With sailing ships its prosperity passed, and now only some three thousand people live on this lonely island, more than half of them in Jamestown, whose pleasant main street is figured here



SHADY PROMENADE IN PORT LOUIS, THE CHIEF TOWN OF THE BEAUTIFUL TROPICAL MAURITIUS

The island was discovered by the Portuguese in 1505. Afterwards it passed into the hands of the Dutch, and later became a French possession; in 1810 it was captured by the British. Port Louis, a strongly fortified town, is the capital. Coral reefs surround it, irregular and rugged mountains encompassing fertile valleys give it an imposing and picturesque appearance. Delightful descriptions of this little island are to be found in Saint Pierre's famous romance of "Paul and Virginia."

British Empire in Africa

III. Manners & Customs of its Native Races

By Northcote W. Thomas

Late Government Anthropologist of Southern Nigeria

THE continent of Africa is, without doubt, one of the most anciently populated land areas, yet the greater portion of it has been opened up within the memory of a generation hardly beyond middle age. Our knowledge of its peoples has advanced with leaps and bounds, but the work of digesting the information has hardly kept pace with the collection of data, and we are still far removed from the stage at which even the main lines of classification of its peoples can be regarded as established.

It is generally recognized that the peoples of the north and north-east are racially different from the dwellers south of the Sahara, but a broad generalisation of this sort does not go far to resolve the problems raised by the difference between one tribe of negroes and another. There are people with traits so well marked and so different from their neighbours that they can at once be named by the observer; sometimes, like the Bahima of East Africa, they are clearly allied to the Hamites of the north, being tall, pale-skinned, and handsome, with markedly non-negro features. But simple inspection will not decide the origin of the different elements of West African tribes, whose physical

measurements put beyond a doubt the presence among them of two distinct strains.

If we regard only bodily characteristics, there are long and short legged peoples, long-headed and



WOODEN PUPPET AS MAIDEN'S MASCOT

This Agbede maiden can imagine no lovelier doll than the rough-hewn toy she is nursing. In Africa many girls carry about the dolls with which they played in childhood until they marry, as an innocent charm to ensure them babies by and by

Photo, Northcote W. Thomas



FASCINATING GAME WHICH HAS TAKEN MENDI HEARTS BY STORM

The game of Warri is par excellence the game of all games for the Mendi people. It is played on a boat-shaped board with counters or beans as "soldiers"; the twelve holes represent "towns." In Freetown, a Sierra Leone man may frequently be seen playing with a Mendi, for the latter will have a game whenever opportunity offers, and his enthusiasm speedily secures him an opponent

short-headed; red, yellow, and chocolate brown types are intermingled in the same tribe; and at present we do not know even the distribution of these characters, much less the causes which bring about the predominance of one or other in a given locality.

It may be noted that the popular idea of the negro as a black man is almost wholly mistaken. Here and there one may see a Sudanese who has been burnt black with the sun, but even in his case the tint of the skin is very different from that of the hair, and, generally speaking, depth of colour seems to vary with the dampness of the atmosphere and the exposure to the sun's rays; the darkest skins are perhaps to be seen about five degrees north of the Equator, and even here the town dweller strikes the observer as light-coloured compared with the villager, who lives more in the open.

But light and damp will only develop deep coloration where there is already a predisposition. There is a tribe widely scattered over West and Central Africa

south of the Sahara who differ widely from their negro neighbours; they are the Fula, or Fulani, and some authorities suppose that they came from Syria hundreds of years ago. Certain it is that they have straight hair, thin lips, and an almost South European fairness of complexion, but they have without doubt lived for hundreds of years side by side with negro neighbours without acquiring their coloration, except where inter-marriage has taken place.

Apart from physique, there has been little or no attempt at classifying the natives of Africa, save from the point of view of language. By far the greater part of South Africa is occupied by Bantu-speaking peoples, but the value of this fact is discounted by the facts, first, that Bantu has undoubtedly swallowed up non-Bantu languages; and secondly, that Bantu is itself only a group of negro languages, distinguished by its remarkably uniform method of showing the concord of noun, adjective, and verb by means of prefixes. The negro, or Sudanic, languages proper



INNOCENT AMUSEMENTS NEAR BENIN, ERSTWHILE CITY OF BLOOD

Despite statements of older writers to the contrary, West Africans play plenty of games, but for the most part at night, by the light of the moon, when all the youngsters turn out to romp with shouts and laughter. A favourite girls' game is Olawolo, in which each girl creeps between the legs of her playmates standing in single file

Photo, Northcote W. Thomas

fall into two sub-families, one of which classifies nouns, like Bantu, by means of pronominal prefixes, which represent the gender and case of Indo-European tongues. The other negro languages are isolating and almost monosyllabic in some cases; the meaning of the sentence depends upon the order of the words, not upon the use of affixes. The precise meaning of this two-fold division is unknown, nor is their relation to Bantu clear, though the fact that forty per cent. of the roots of the monosyllabic languages are also found in Bantu shows that the relation is a close one.

We are on more certain ground when investigating the question of the origin of specific features of African culture. For example, in the sixteenth century it was the practice in Sierra Leone to deal as follows with the corpse of an important man. After the abdomen had been laid open and the contents taken out, the cavity was washed with sweet-smelling herbs, meal and rice used

to fill it; then the body was rubbed with palm oil. Even if there were no trace elsewhere in West Africa of Egyptian influence on burial customs, it would not need a wide acquaintance with Egyptology to recognize in this brief account a derivative of mummification. Elsewhere in Africa, for instance, in the great bend of the Niger, to the present day a corpse is deposited in an underground chamber, above which is a hut with offerings of food, etc. As archaeological evidence shows that Egyptian influence goes back, in the Yoruba country, some twenty-five centuries, we are not building upon the sand when we trace to Egypt also this feature of the negro burial rites.

One test of the advance of a people in civilization is their calendar. The negro is far ahead of the aboriginal Australian, who has numbers that stop short at three or four. But even in Africa one finds it easy to reach the limits of numeration of some tribes; when such numbers as seventy or eighty

BRITISH EMPIRE IN AFRICA

are reached, an informant becomes confused. On the other hand, other tribes, especially trading peoples accustomed to reckoning in cowries, may have numbers that carry one into millions and be ready in the use of them. It is singular that the women are often the chief traders, and as a result they are quicker at arithmetic than the men. In Edo (Benin City) in the old days the king had certain "day reckoners,"

whose function it was to keep count of the lapse of time, and they were all of them old women of the king's household. As two years—male and female—were in use, their work was not so simple as it seemed, and the fact that months, even lunar months, were not known, complicated the matter still further.

Generally speaking, of course, the negro, if he knows when to prepare his fields and sow his crops, does not

trouble his head about months or years; no negro can tell you his age in years, though he may know the ins and outs of his genealogy so well as to be able to name hundreds of his kinsfolk, to tell you whom they married, where they live, and so on.

Among the white peoples marriage customs are of little importance; wedding ceremonies may be said to occupy all our attention. In Africa, wedding ceremonies are as good as absent. The day is named on which a girl goes to her husband, and on the appointed day conductors, often members of her own family, lead her, usually after night has fallen, to her husband's house. This may be the signal for firing of guns, dances, or other performances, but of anything resembling a European wedding there is usually not a trace. It is possible to live among a tribe for years without seeing once any ritual connected with a wedding.

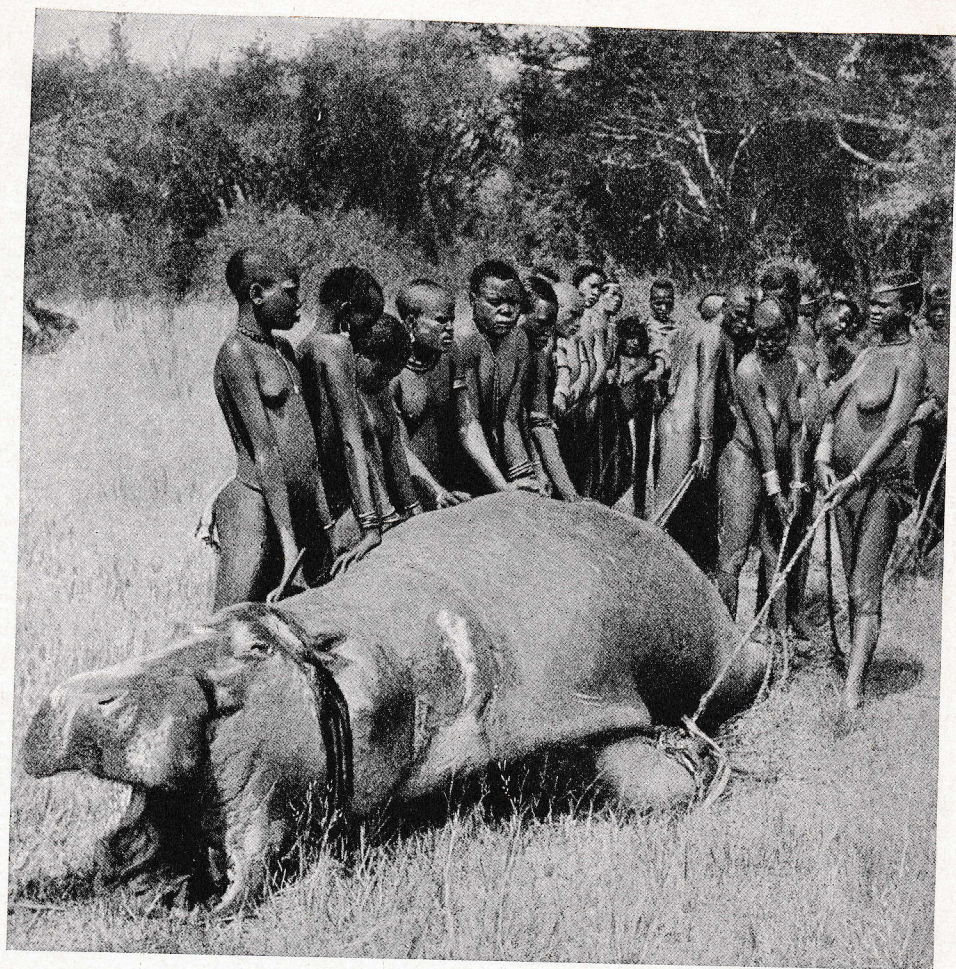
The fact is that the essential rites, which make it a lawful union and not a runaway love



MONKEYS MINUS MISCHIEVOUS DISPOSITION

The Cercopithecus and Colobus are here well represented, left and right respectively. The East African tribes particularly prize the guereza seen on the right, its skin finds a ready customer, and is also a handsome covering for native shields

Photo, American Field Museum, Chicago



HAULING TWO TONS OF HIPPO MEAT HOME TO THEIR VILLAGE

Women of the Kavirondo tribe, inhabiting the north-east end of Lake Victoria, are most enterprising. They pursue agriculture, herding, hunting, and fishing with their menfolk, and are their tribe's only "medicine-men." The flesh of some wild animals is greatly esteemed by the Kavirondo, particularly that of the wild cat and leopard; plucky and dexterous hunters, the fiercest hippopotamus and largest elephant invariably succumb to their traps and spears

affair, have been performed years before, often when the bride was not old enough even to form an opinion on the merits or otherwise of her future spouse.

In the Ibo tribe, on the lower Niger, for example, a suitor will come with a load of wood and throw it down outside the door on the very day that a girl baby has arrived; if he is of speculative tendencies, he may even carry out the ceremony earlier still. A week or two later he carries to the father a pot of palm wine. If the latter accepts, the suitor is the recognized claimant to the hand of the girl, but before his position is legalized careful inquiries are made

as to his character, the reputation of his family, and the like, for the negro is far more careful, ease of divorce notwithstanding, in such matters than the normal member of a white race. Once accepted, the suitor must bring annually certain gifts for father, mother, and girl; over and above these he may begin to pay the bride price, which runs from a few shillings in some tribes to forty pounds or more in rich communities like the blacksmiths of Awka, twenty miles east of the Niger.

The suitor is further bound to render assistance to his future father-in-law when the house needs re-roofing, or



WILD DANCE OF EXULTATION TO CELEBRATE THE KILLING OF THE KING OF BEASTS

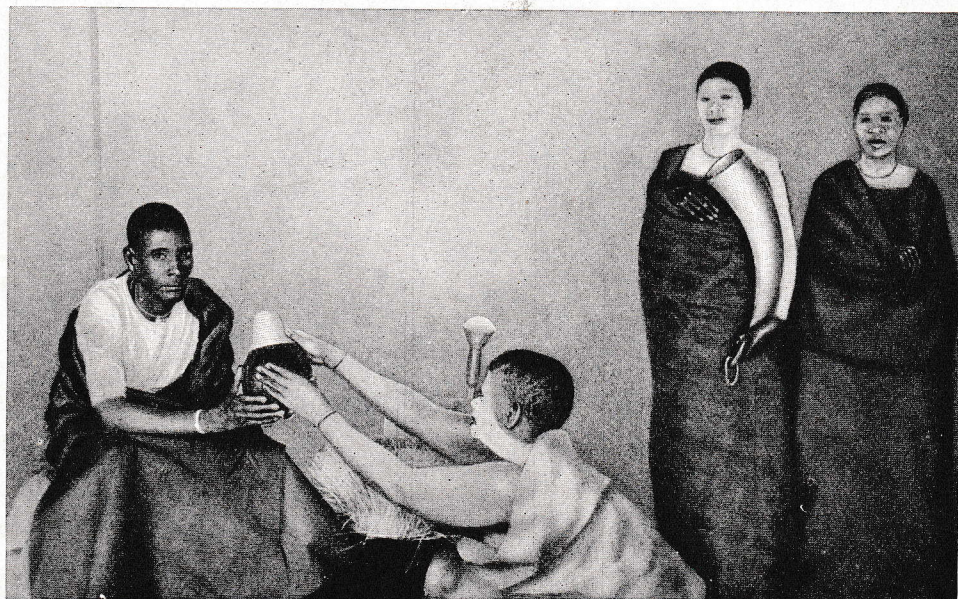
The natives of British East Africa, both during and after the event, thoroughly enjoy a lion-spearing. Hunting lions on foot with spears is not very dangerous; the lion is bewildered by the natives closing in upon him, and is at a loss to know whom to attack. After the lion has been rounded up, his death is almost instantaneous. Round the carcase the natives give vent to their delight at the success of their expedition

Photo, Carl E. Akeley



MAGICAL METHODS FOR LOCATING SPIRIT OF SICKNESS IN ANKOLE

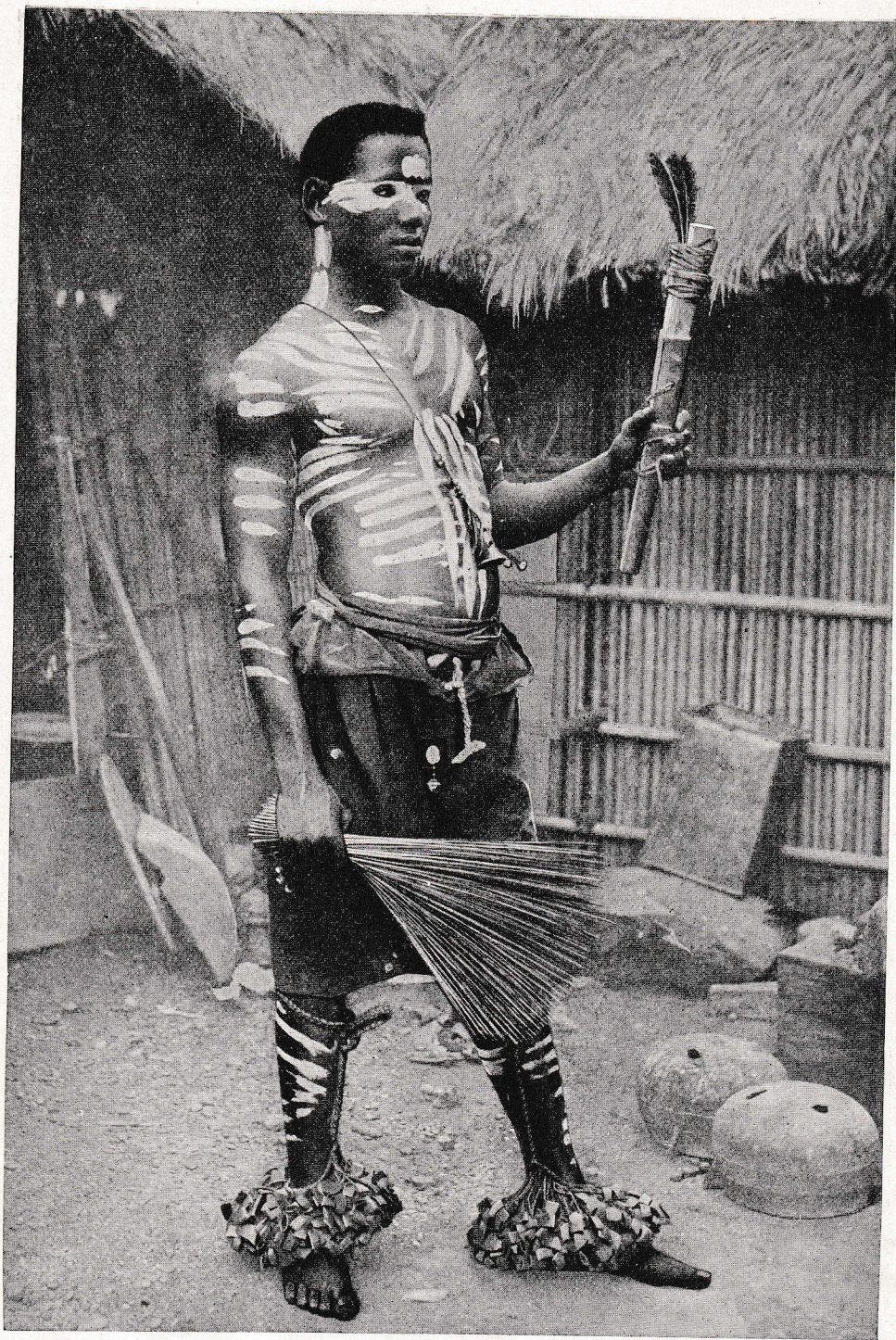
Among the Bantu peoples sickness is attributed to magic, or to the influence of some ghost, and the medicine-man's duty is to discover the cause of the illness. An animal is killed, and the verdict formed after careful examination of the body; the ghost is then exorcised, and the patient led to believe that he has regained health. Healing by suggestion is common enough in Africa, and works many a cure. When treatment fails the medicine-man is ever ready with a plausible explanation



SACRED MILK FOR BUNYORO'S SACRED MONARCH

In Bunyoro, Uganda, until recently, tradition prescribed a very limited diet for its King. With the exception of some sacramental meat, his food was milk and milk alone. Being a sacred personage, a special herd of sacred cows supplied his milk. Carefully chosen milkmen and milkmaids, with their faces, chests and arms whitened with clay, performed the duties connected with serving the King

Photos, Rev. J. Roscoe, Mackie Ethnological Expedition



COMPLETE CEREMONIAL COSTUME OF GOLD COAST FETISH MAN

He is decked out in regulation costume to perform a religious rite. White clay is extensively used for painting various lines about the body, and curiously shaped pieces of iron are massed on cord around his ankles. A reed brush is part of the outfit, and he holds in his left hand an axe's helve to which parrots' feathers are tied with "addor," or woven grass, constituting a magical charm

Photo, P. A. McCann



IMPOSING FIGURE CUT BY AN OVRA DANCER IN FULL REGALIA

Secret societies are a feature of native life on the West Coast. In November, when the dry season begins, members of the Ovra Society among the Ebo of Benin perform hidden magical rites for the good of the community, and then, masked and dressed in marvellous attire, and wearing enormous hats of parrots' feathers, emerge to perform a public daylight dance

Photo, Northcote W. Thomas



INVOCATION TO TUTELARY DEITY ON BEHALF OF A SICK CHILD

When a person is sick, it is customary among the Fanti to offer sacrifices to the tutelary deity of the family. Here a fetish man is seen preparing a magical draught of eggs, rum, palm-wine, and the blood of fowls. The mother stands near the priest with face and body smeared with white clay. Should the sick person die, it is believed that he had given offence to the guardian god who in anger had withheld his protection

Photo, P. A. McCann

BRITISH EMPIRE IN AFRICA

when farm work has to be done ; he may even be called upon in some tribes to bring with him a number of young men of his own age to speed what corresponds to the plough, and clear the ground or plant the yams. The sole expense to the owner of the farm is the provision of food for those who assist him with their labour.

Buying and Binding a Bride

The suitor has so far done no more than stake out his claim ; after some years the Ibo will take the really important step which binds the girl to him and makes him the legal owner of any children she may bear, be the father who he may, until the proper steps have been taken, by refund of the sums paid towards the bride price and so on, to depose him from his privileged position. Precisely how he will bind the girl to him depends upon tribal usage ; it will, however, often take the form of a sacrifice to her ancestors, or it may consist in the formal common meal of the two families concerned.

The rites are, however, infinitely varied. Among the Baganda of Uganda the suitor may approach the girl herself, giving her a mat of salt, or he may ask her brother, who consults his father's brother. If the suitor is accepted, he makes the round of his friends and relatives to collect from them the sum to be paid as bride price. Before she goes to her husband, the bride cuts grass—the native carpet—draws water, and brings firewood as a symbolic last service to her parents ; and after shedding tears at leaving her father's house, she is conducted by a man or men to her husband's house.

Money Overcomes the Bride's Shyness

She goes after dark, but nevertheless wears a veil of bark down to her ankles. When she has gone half-way, her party is met by the suitor and his party, and they now take charge of the bride. When the house is reached, cowries are given to the bride when she crosses the threshold, when she sits down for the first time, when she begins to eat, her reluctance having to be overcome in each case.

In this tribe the marriage ceremony proper is performed after the bride has gone back to visit her parents some days later ; she takes a fowl back to her husband as a sign that the union is ratified by the family. The wife's first duty is to cultivate the garden ; her second, to cook food.

Among the Yoruba, who live south and west of the Lower Niger, the scheme is different. Three stages may be distinguished ; first, the choice of the wife, often made by a man's female relative ; then the betrothal, which is a very important rite carried out with the consent of the girl as well as of her parents ; and finally, the actual wedding, often just after the crops have been gathered in, when all have leisure for gaieties. Before the betrothal, which is postponed till the girl is marriageable, the family oracles are consulted ; the rite of betrothal takes place at night, and kola nuts are eaten by all persons and sent to important absentees, who are thereby made witnesses. From this time on the bride must veil her face when she meets her betrothed or any member of his family.

Year Long Marriage Ceremonies

The bride price is partly in kind, kola and pepper being essential ; partly in cowries, but only a small amount, at most ten "heads," or about five shillings' worth ; and in former times even less was paid. The money is, in fact, only a token that the girl is handed over.

When the time comes for her to go to her husband, she is dressed in white and attended by companions with drums, singing and dancing. Women of the husband's house meet her at one entrance to his compound ; there they wash and feed the bride and lift her over the threshold. A bath is the next item on her programme, and then she is conducted to the apartment of the chief woman of the house ; she will not go out for twelve months, except closely veiled and followed by attendants. She usually brings with her her household gods—a custom common among other West African tribes, which permits the traveller to infer from which



TUTELARY DEITY OF FANTI VILLAGE IN WASSAW

The Fanti profoundly believes in the world of spirits, and the great object of fetish worship is to propitiate the spirits and to seek their good will and protection. The deities worshipped are identified with many of the most striking objects of nature; in addition to these are artificial representations made of wood and other materials, fashioned into grotesque forms as exemplified by this fetish god

Photo, P. A. McCann

town a man has taken his wives. It must not be supposed, however, that there is only one form of marriage in a given tribe; there may be two or more. In West Africa the distinction is between "bond" and "free" marriage; in the former the wife becomes the property of her husband, her children are his heirs, the husband buries his wife if she dies before him. If she becomes a widow his heir inherits her as a wife. She is not a slave in status, but there is good reason to suppose that this kind of marriage

originated in the setting free of a slave to become a wife. In the "free" marriage, on the other hand, the woman may leave her husband at will; if she dies, her own people take the corpse and bury her. The husband would have to pay damages if he infringed their rights. The children of such a wife belong to the family of their mother and inherit from her relatives; if the father wishes them to become his heirs, he can accomplish his wish only by purchasing them from the family of the mother. Two other forms of marriage may be



ARMOUR OF PLASTER A GUARANTEE AGAINST SICKNESS AND WITCHCRAFT

Mothers of Ubiaja, in the Esha country, when they have not far to go, carry their babies astride their hip; on long journeys they sling them behind their back, supported by their cloth. Also they plaster them with chalk to ward off disease and magic. The broad arrow, incised in blue, on this young mother's temple, is the Esha tribal mark

Photo, Northcote W. Thomas



GROTESQUE TERRORS THAT CONFRONT A WEST AFRICAN YOUTH ON THE OCCASION OF HIS COMING OF AGE
 Awe-inspiring ceremonial attends the most important event in tribal life—the admission of the young men into the full rights of manhood. In South Kikuruku the initiation is performed once every three years by members of the Eliniuya Society. They wear uncanny, somewhat insect-like masks with pendant tassels—always jealously concealed from the uninitiated and from women—a kind of tunic of loose cords, and crested helmets of palm-fibre

Photo, Northcote W. Thomas



BUNDU INITIATES OF THE MENDI COUNTRY SINGING THEIR WEIRD CHANT IN SUPPLICATING POSITION

The great Order for girls in Mendiand is the Bundu, an absolutely secret organisation, the innermost workings of which are known only to its members. A Bundu is always held in a secluded spot in the bush, the session lasting about four months. The novices are whitened with a clay wash, the stripes being made by the fingers of the duenna, and while in their isolated encampment pass the time chiefly in dancing, eating, and sleeping

Photo, T. J. Alldridge, "Sierra Leone, a Transformed Colony"



DÉBUTANTE RETURNS FROM BUNDU BUSH TO HOME LIFE

Quaint and bizarre are the many formalities connected with the final ceremony of dismissal into public life of the girl-novices upon completion of their course within the Bundu. Modern style dresses the recruit, now "medicinally washed out" of the secret society, in European garb. As a full member of the Order she is free to return home, and, if betrothed, is given to her husband

Photo, T. J. Alldridge, "Sierra Leone, a Transformed Colony"

mentioned here. If it happens that a man has no sons, it means that his property will pass to his brothers or other descendants. This he can avoid by retaining one of his daughters at home; in the Ibo tribe she is called *idegbe*. She is not married in the ordinary way by wife purchase, but takes a husband who comes to her in the house. Her children are reckoned as the children of her father, not of her husband, and they are his heirs.

The other kind of marriage is entered upon when a woman has wealth, probably gained by trading in the market, but no children. She, too, is unwilling to see her money go to others; as a remedy she "marries" a girl and selects a lover for her, who is virtually her husband, the children belonging to the woman who purchased the girl, and they inherit from her.

Plurality of wives is the exception rather than the rule. Not only is the

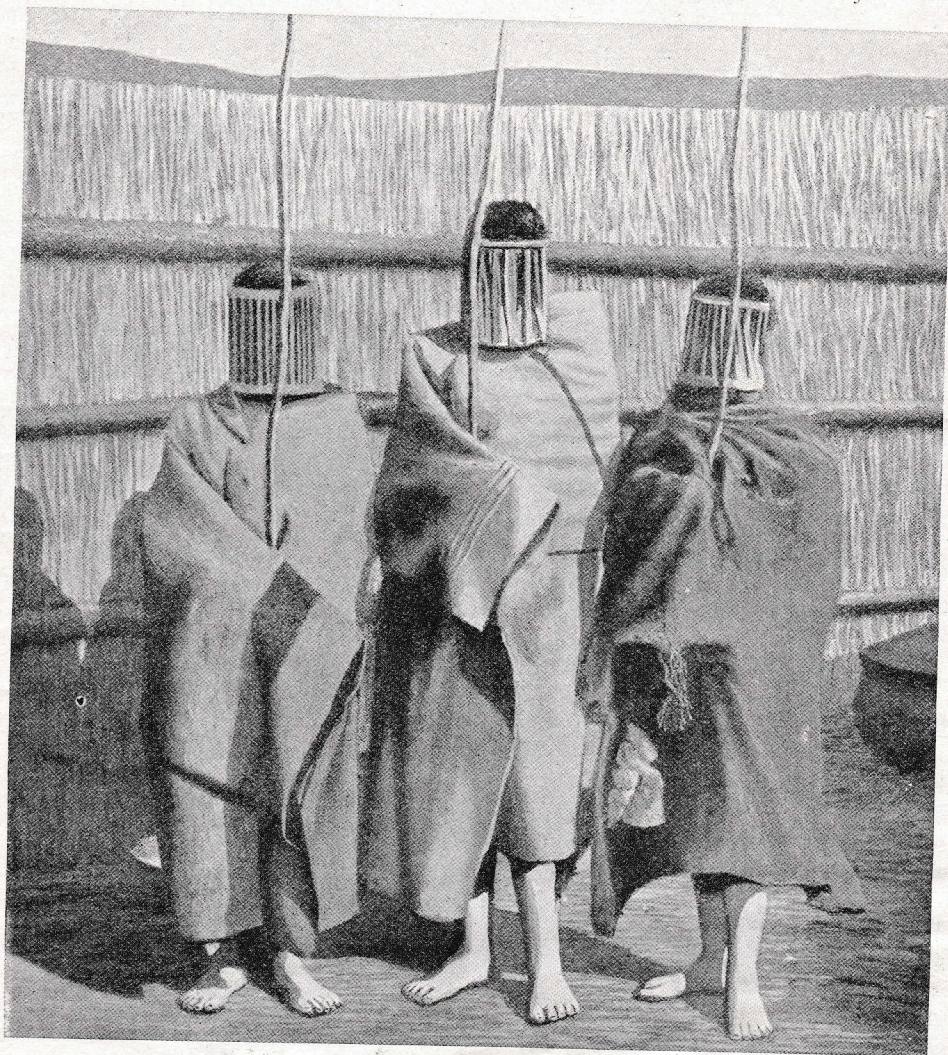
wedding of a wife a sign of riches, but in the normal negro community there is no such disproportion among the numbers of adult males and females, as would be needed if polygamy were the rule. In some tribes there is even an excess of males; in Sierra Leone, where war till the beginning of this century made havoc of the population, three boys are born to every two girls, either as a result of war conditions or for some other reason.

No less varied than the marriage customs are those that attend the birth of a child. Among the Edo of Benin, for example, it is incumbent upon the expectant mother to have her hair dressed in a certain way till a month before the confinement; then a woman who has borne one son is summoned to dress it in another style, which is retained till seven days after the birth, for a black woman's hair, once put up, may remain up for months or even for

BRITISH EMPIRE IN AFRICA

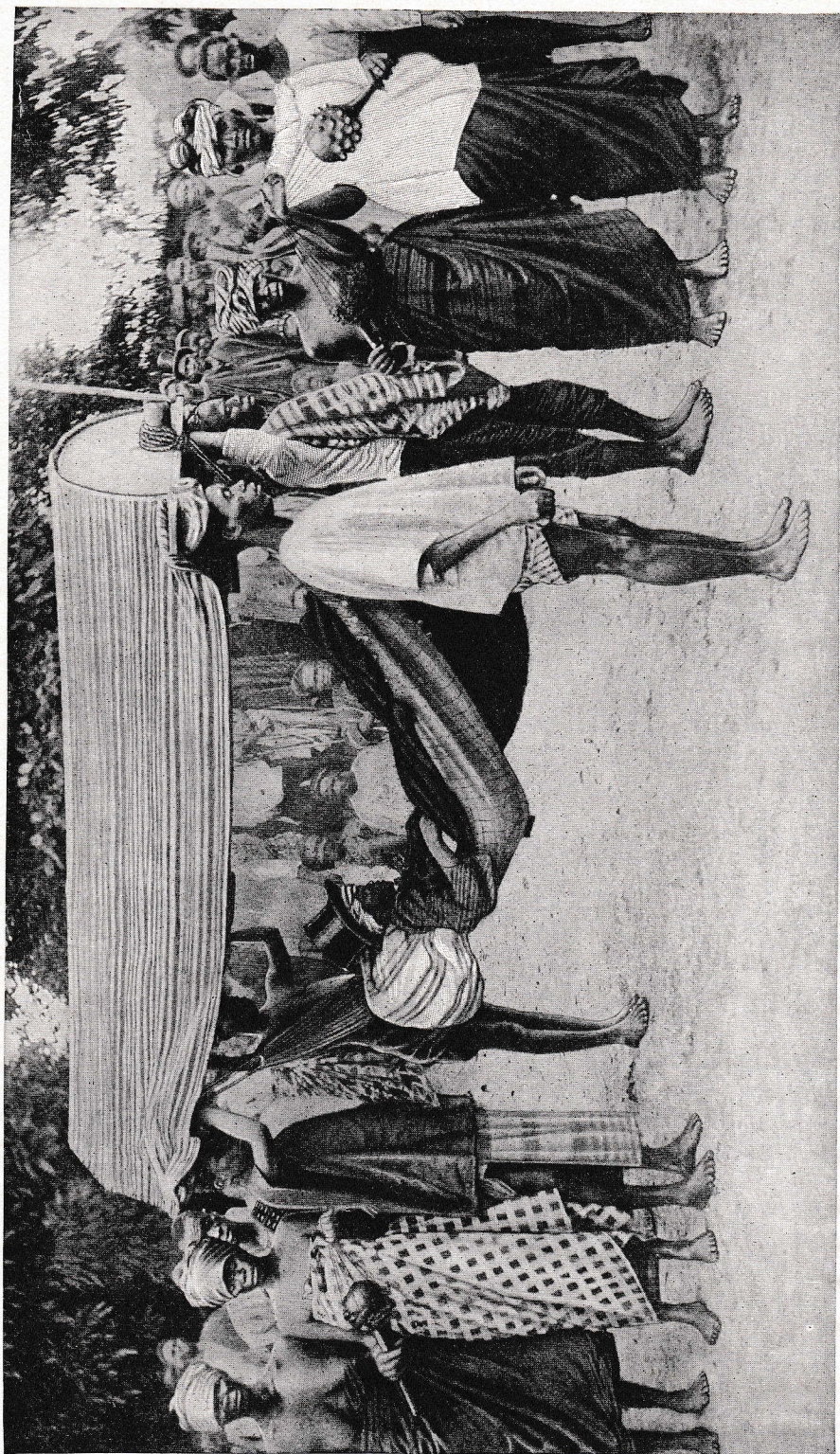
years. Birth may take place inside the house or outside; it is no uncommon occurrence for a robust woman of the hill tribes to bear a child on her way to or from market, or in the market-place. A trifle of that sort troubles her little; she slings the child in her cloth, and with her load on her head marches off home as if nothing had happened, and is well enough the next morning to dance for an hour or two in celebration of the happy event.

Dwellers in towns often remain in the house for seven days after birth, and then the house is "rubbed" by women—that is to say, the surfaces are polished with cloths, etc. The child may remain in the house much longer before it is taken out. Before it is taken out, its head must be shaved, for children are born with soft straight black hair, and before the child is carried by the mother, the latter washes her hair and allows it to dry. After



BURLESQUE DISGUISE OF BASUTO GIRL-BRIDES

Initiation ceremonies are generally held before any young people can be admitted as members to adult tribal society; likewise before marriage the girls of Basutoland carefully observe a period of initiation. After receiving a new name each neophyte is whitewashed, blanketed, and masked, and in this guise undergoes many rites. The brides are well cared for during the weeks of preparation, food being usually supplied by their future husbands



STATE COACH OF HER MAJESTY QUEEN MESSI OF MASSA, SHERBRO

There is no Salic law among the tribes of Sierra Leone, and some of the native women potentates have proved themselves to be very capable rulers. Queen Messi, reclining on the cushions of her palanquin-hammock, is on her way to attend a political meeting; dancing-girls and henchmen of her Majesty's suite take part in the royal procession. It will be observed that the top hat, the emblem of authority, is not confined to male rulers

Photo, T. J. Allbridge. "Sierra Leone, a Transformed Colony"

BRITISH EMPIRE IN AFRICA

this the house is rubbed again; a small creeping plant called "afo" is cut up and put in water, and the decoction is thrown about the house as a purificatory ceremony. A small chicken is also bought and waved about in the house for the same purpose, then it is hung in the gate, and anyone who comes to the house passes it round his or her head to remove any evil influence.

Mystic Significance of Negro Dolls

If a child is born outside the house, it may not be brought in till it has cried, for some tribes say that the child which does not cry has an evil spirit. As it enters the house, water is thrown on the roof and allowed to fall upon it. This will keep it in good health. Upon the roof are also thrown the milk teeth as they fall out. A child begins to eat ordinary food in the shape of mashed yam at the age of four or five months, so that it is not surprising to learn that infant mortality is far higher than it should be.

The doll is as popular in West Africa as it is in Europe, but has an added significance. In some places one is given to a girl when she is betrothed, and when her first child is born the doll is laid by the side of it, clearly a magical means of ensuring that no harm shall come to the child. Elsewhere the girl retains the wooden doll of her childhood. This is believed to ensure that she shall not remain childless.

Joyous Games of African Children

The little negro child knows far more games than any town-bred child in Europe. For three or four days, about the time of the full moon, all the juvenile population of a village turns out, if the weather is good, and plays games from seven o'clock until eleven each night. There are dances, races, feats of agility, games resembling "hunt the slipper," "prisoners' base," "leap-frog," and so on, some for boys only, some for girls only, others for both sexes. It is a curious fact that the older writers who visited Benin tell us the native had no games, but this was clearly due to the fact that all were

played at night. With the exception of a few games like marbles, wrestling is almost the only sport to be seen during the day, and that, like most of the dances, is not so much play as serious business. In a wrestling festival held at one place east of the Niger the combats are confined to girls.

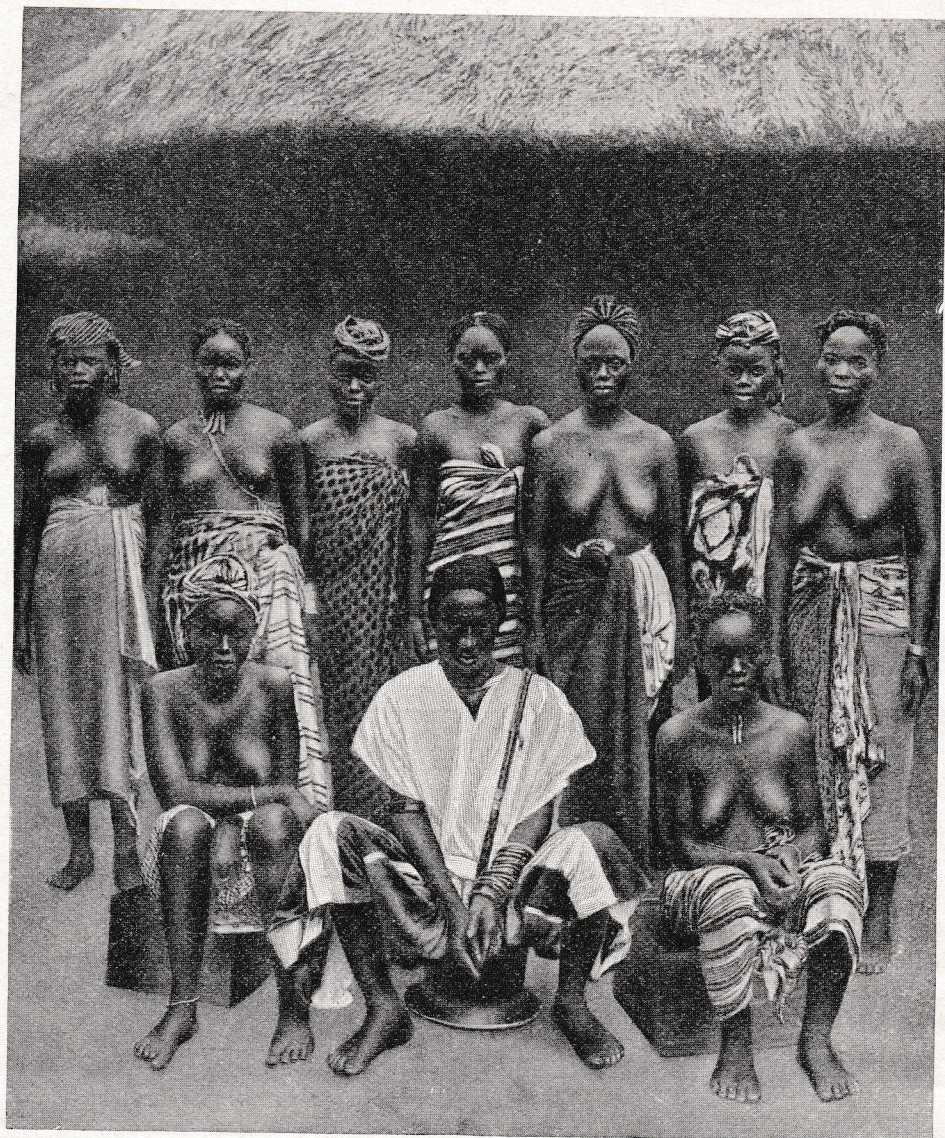
The rule that games are played at night does not, of course, embrace sedentary games, of which Warri or Mancala is the best known and most popular example. It is played by two players with cowries or beans and a "board" of wood or mud, which may be either round or rectangular. A certain number of cowries are laid in the row or rows of holes belonging to each player and then these are moved from hole to hole; under certain conditions the opponent's cowries are captured or "eaten," and the game ends when one player has lost all. There are many varieties of this game, which is played by adults as well as small children, and it is worthy of remark that the latter are, as a rule, far too quick for any European who sets himself to learn the game.

Dancing is the Adult's Pastime

There is no lack of harmless pastimes even for adult males; in some places, for example, they may be seen shooting with small bows and arrows at an orange pulled along the ground by a string. As a rule, however, they are sufficiently occupied with field work, carrying loads, or "public works," to which they are liable up to a certain age, not to feel the need of anything more strenuous than an occasional dance.

The great occasions for ceremonial dancing are the appearance of maskers or of bodies of them, and at the burial of a member of the family or community. But there are also ordinary dances, and the white man who halts near a town of any size will often hear the rhythmical beat of the drums far into the night.

If marriage customs are numerous, burial customs can be reckoned by myriads; among the Edo, for example, each kinship group, of which there are certainly over a hundred, has its



OLD-TIME CHIEF WITH RETINUE OF FAVOURITE WIVES

The paramount chiefs of Mendiland were, in former days, supreme in their own country; the present-day chiefs represent quite another order of rulers, and are responsible to the British Government. They have no written laws; fresh laws are promulgated through messengers chosen from the Poro. The highest degree of this secret Order is sacred to chiefs, who are themselves sworn to secrecy in the fastnesses of the Poro Bush

Photo, T. J. Alldridge, "Sierra Leone, a Transformed Colony"

appropriate rites. If they do not carry these out to the last jot and tittle, they condemn their deceased relative to exclusion from "elimi," where are gathered the souls of the dead, be he never so well supplied with sacrificial meals. It avails him nought, for the departed souls appropriate the food and cast him into the outer darkness.

Each of these families has its sacred animal or plant, and tradition enjoins that the survivors shall sacrifice or otherwise use these otherwise sacrosanct objects.

We meet another type of burial rite in the way in which the Ibo dispose of the body of a blacksmith, who is far and wide in Africa a mysterious being, either feared or despised. His corpse



MERCURY OF MENDILAND, THE MESSENGER OF THE PORO

In Sierra Leone he is known as the "Laka," or messenger, and he summons the people together upon certain important occasions. When a Poro is to be held his energies are given full play. Daubed fantastically and accompanied by his retainers, he rushes round the town uttering shrill cries and gesticulating wildly with his caducean staff. Although his feet are wingless, his movements are remarkable in their bird-like celerity

Photo, T. J. Alldridge, "Sierra Leone, a Transformed Colony"

is put upon a frame of wood and carefully "kippered" for fourteen days over a slow fire before it is put in the grave—an aberrant form of mummification it may be. In Sierra Leone we meet with another variant at the death of a chief. Custom enjoins that his head shall be severed before his death,

for his successor must preserve it in his bag. Is it not strong in magic? The headless body is interred in the bed of a stream, which has been diverted from its course for a time; this was introduced early in the sixteenth century by the conquering Manes, a tribe or mixture of tribes that invaded the land



SUDANESE SACRIFICIAL DANCE: PREPARING VICTIM FOR ITS DOOM

To the accompaniment of sacred music the officiating priestess binds the sacrificial sheep which has been chosen as an offering to the river gods who, thus propitiated, will preserve the tribe from plagues and other evils. When all is in readiness, the natives gather round for the Daloukka, the sacrificial dance which is performed during the ceremony with all the frenzy of religious fervour



FINAL STAGE: SACRIFICE COMPLETED AND THE GODS APEASED

Her efforts crowned with success, the veiled priestess, oblivious of her blood-stained raiment, seats herself on a carpet in close proximity to her victim. Her assistant standing near is holding in her hand a bowl containing the slaughtered animal's blood which, to the simple and unenlightened mind of these pagan people, represents the health and prosperity of the many members of the tribe



SUDANESE DANCING TROUPE GIVING EXHIBITION OF THEIR ART

Gently at first, and then with ever-increasing speed, the dancers glide over the hot sand, to the accompaniment of a low sing-song chant and the weird strains of a primitive native lyre. Youth and grace are combined in the figure of the unveiled dancer, and this young Salome is fully aware that her charms have supremacy over those of the other and older women of the troupe



FAIRY-FOOTED SIRENS OF THE DESERT DANCE THE SWORD DANCE

A two-edged sword is not an ideal asset to graceful dancing, but the hand here seen wielding this dangerous weapon, now in softly swinging half-circles and then in fierce, far-reaching lunge-like movements—in perfect accord with the rythmical cadence of the dance, is sure and steady, and knows to the full the significance of a naked sword-blade



CIRCE OF THE SUDANESE DANCING WORLD

A glitter of tinsel, a jingle of myriad dangling coins, vivid touches of scarlet among embroidered vestments, shapely arms that curve and float in graceful butterfly gyrations, a lithe mahogany form of exquisite contour, and a pair of large black animated eyes; this is the Nubian dancing-girl—a siren of the lands of the desert

from the east. Similar rites are found to this day in other parts of Africa, but we cannot yet say where they originated.

A brief account of the funeral of an Ibo woman will give some idea of the strange scenes enacted. A young married woman died in the quarter of the town next to her birthplace. It was, of course, necessary for part of the rites to be celebrated there. The first

intimation of her death was a burst of wailing from the people in the house; a few minutes later the women and girls of her own quarter were streaming across the market-place to the scene of death, lamenting loudly with tears running down their cheeks.

Then followed a period of lamenting in the house, and then the crowd returned laughing and merry as though



AFRICAN GLADIATORS: A WONDERFUL SOMALI WAR DANCE

One of the most striking dances in the Somali repertoire, called the "Bororoma-Boromsa" dance. Surrounded by an ever-restless chanting chorus of spearmen, the two combatants—one attacking fiercely with cutlass, the other defending desperately with his small Somali shield—seem to be in grim and deadly earnest, and none would believe them to be at play



THE LAST SCENE: THE DUSKY VICTOR APPEALS TO CÆSAR

The defender sinks to the ground and abjectly craves mercy, while the chorus, dancing more madly, chant "Boromsa Boromsa." The conqueror pins his victim and prepares to give the final blow. but, like an ancient gladiator, turns to the spectators to ask the beaten one's fate



PROFESSIONAL DANCERS OF ZANZIBAR IN BALLET COSTUME

As picked native dancers, their lot is assuredly a happier one than that of their parents who, under the trade name of "Black Ivory"—so precious were they in the eyes of slave-traders—were, some thirty years previously, still wearing the manacles of slavery. Roughly, these men may be classed as Swahili coast-men; in reality, they are an Arabised mixture of all the tribes of the mainland

Photo, E. R. W. Lincoln

they had been to a wedding. By the next day the body had been washed and prepared for burial. It was carried across to an open space in the deceased's own quarter, and all the women and girls assembled round. One took her seat on a stool at the head of the corpse which was wrapped in a mat; the remainder, weeping and howling, cast

themselves on the ground and upon each other round the bier, calling out to the dead woman: "Why have you left us?" and similar phrases. The only unmoved person in the assembly was the seated girl; inquiry showed that she was the only sister of the deceased.

When this was over the women, who wore large ankle plates, proceeded to



CHIEF SWORD-BEARER TO THE KING OF BEKWAI, GOLD COAST

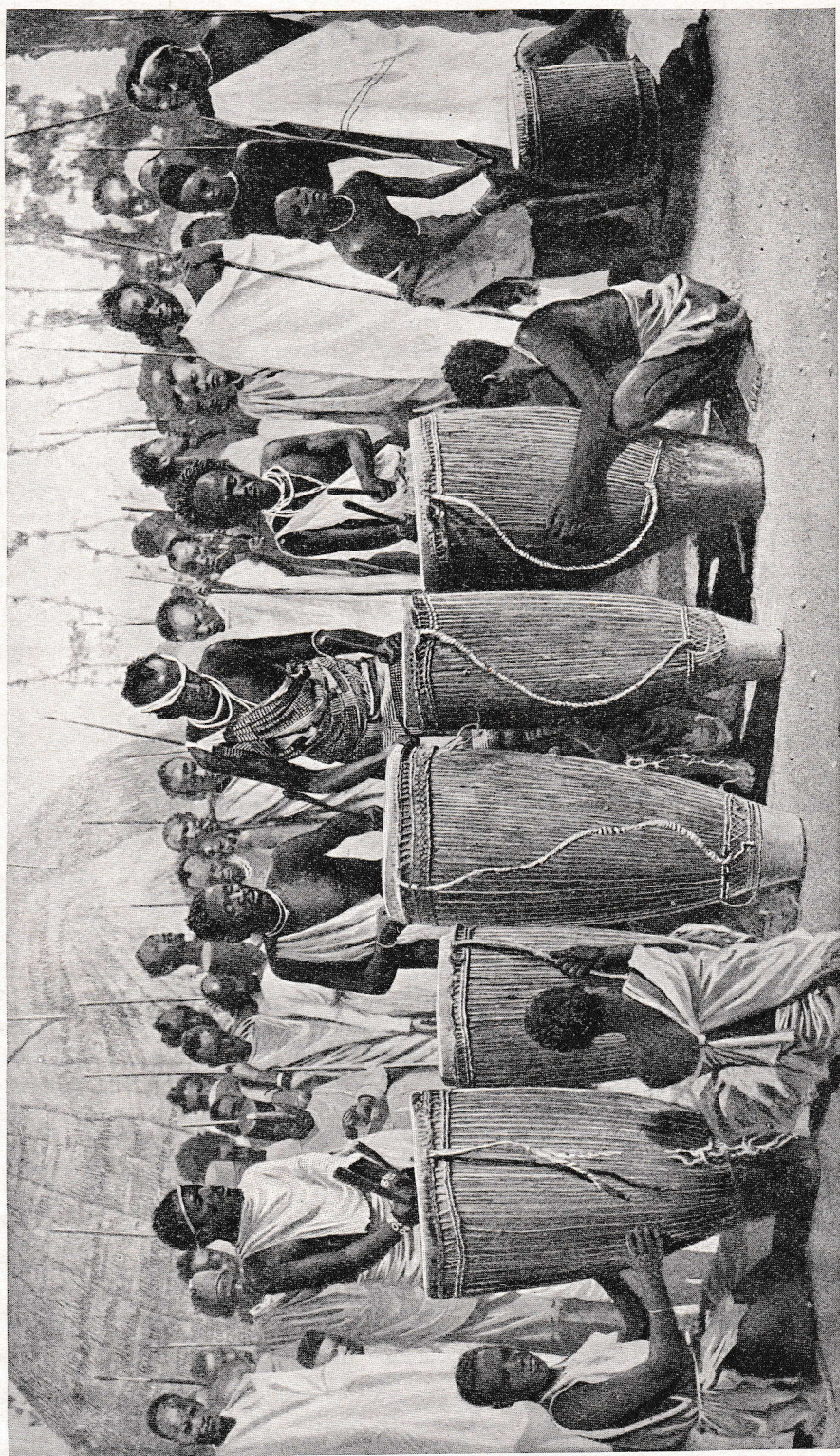
The king's household is comprised of and controlled by many important officers, such as the captains of the Stool-bearers, Elephant's Tail-bearers, Court Criers, Royal Butlers, etc., but chief among them all is the Captain of the Sword-bearers. At state ceremonies and court dances he is a conspicuous figure in his war-cap of eagle feathers, and the gold-handled sword is his most treasured possession

Photo, P. A. McCann



GALA PERFORMANCE HELD IN THE COURTYARD OF THE ROYAL PALACE OF MUSINGA, KING OF THE RUANDA

The Ruanda are a strong and warlike tribe, dexterous in the use of all weapons, like the bulk of the Bantu peoples. A mock military drill is in progress, and in the presence of their Sovereign some young warriors, crested and decorated, are interpreting the intricate figures of the bow-and-arrow dance. There is another and deadlier dance—the mwango—which these warriors know by heart, and which they dance in exultation, their enemies' heads in their hands



MUSICAL SOIRÉE AT THE COURT OF THE KING OF RUANDA, TANGANYIKA TERRITORY

The African in general is utterly devoted to his drum—he learns even in babyhood to beat it, and should it for any reason fail him, he will improvise something to give forth a similar sound. Drums are used in many tribal ceremonies and dances, and during the cultivating season long lines of natives may be seen, the chieft at their head, hoeing in the fields and singing lustily to the brave music of the drum

BRITISH EMPIRE IN AFRICA

the market-place to dance. Handicapped as they were, all they could do was to sidle a few steps to the right or left, and back again. Meanwhile, the body was carried out of the town to be buried in the fields; for, unlike the Edo, the Ibo do not bury in the house. When mourners go to lament, no purificatory rites are incumbent on them, but grave-diggers and bearers must wash at the waterside, or, at the very least, have water poured over their hands.

A widow, in particular, has to suffer much; she may not wear good clothes nor leave the house, at any rate, by day. To keep off her dead husband's ghost she carries a twig of a strong-smelling plant, or some similar object. Her period of mourning over, she must proceed to the waterside to wash and undergo a series of purifications, but even now she is not at peace, for the

heir of the dead man, or some other suitor, takes her over and she resumes her ceaseless labour on the domestic treadmill.

All tribes, however, do not bury their dead. The Masai, of East Africa, for example, simply expose the bodies of the women, warriors, and children on the west of the kraal, but facing east. If old men and women die, they are carried to a shady place beneath the trees, and a bullock is slaughtered and eaten; the bones are left with the body, so that the hyenas may gather to devour the corpse. But if a rich man dies, he is treated with more ceremony. His body is wrapped in an ox hide, put in a small trench, and covered with stones. Thereafter, whoever passes by picks up a stone and casts it on the grave, perhaps as a means of casting away ill-luck.

The mention of negro religion calls up in the mind of the ordinary man a

vague notion to which he assigns the name of fetishism, understanding by the term the worship of stones and inanimate objects. Singular to relate, no competent observer has ever described from Africa any form of worship resembling the popular idea of fetishism.

It is true that in the ordinary West African tribe numerous objects, mostly of wood, are found, which receive prayers and sacrifices, but on inquiry it is always discovered that the rites are addressed to a spirit held to be in-dwelling in the object. The Ibo, for example, goes to the market to buy a hideous image known as "ikenga," which ultimately becomes his personal protective deity; but ceremonies of various kinds are performed over it before it is endowed



WEIRD INSTRUMENTS OF SWAHILI MINSTRELS

Having seated themselves at the corner of a thoroughfare they proceed to attract the attention of the passers-by with noisy, sonorous tunes from their limited repertoire. The native "piano" is much favoured by the African musician

Photo, E. R. W. Lincoln



RARA AVIS OF THE NYASALAND FORESTS

Instrumental music and singing are two of the chief forms of social life indulged in by the secret societies and guilds which permeate the whole fabric of village life in Africa. Musician, dancer, and singer, this Angoni tribesman has an assured career. His leggings are composed of nuts, filled with pips and stones, and rattle noisily with every movement; altogether, he is a memorable figure

Photo, G. Cyril Claridge. "Wild Bush Tribes of Tropical Africa"

BRITISH EMPIRE IN AFRICA

with any virtue, just as the medicine-man who culls leaves, roots, or the like for purposes of magic, says a spell over them before he can use them for his purpose.

A general sketch of African religion cannot be given, for the simple reason that the differences from tribe to tribe are enormous, as will be evident from a brief account of the creeds of Ibo, Edo, and Yoruba, three adjacent West African tribes.

Gods the West African Fears

The Ibo have a supreme god, Chuku, probably a European importation. Below him come the Alose, demi-gods with no very well-marked human characters in some cases, for among them we find the "four days" of the week; below them come Ainyangwu, the sun, Chi, a personal deity, ikenga, and so on; finally come the ancestors, usually friendly, but possibly to be feared if they have been neglected or in any way angered.

The Edo, too, have a supreme god, Osa, probably a sky god; below him come the Ebo, demi-gods of well-marked human character, who are said to have been men upon earth a few hundreds of years ago. Ehi, the soul, or double, and a few other minor figures complete their pantheon, then come the ancestors.

The Yoruba have a sky god, Olorun, remote from men and too exalted to trouble himself about their weal or woe. Coeval with him is the creator, Obatala or Orishala, who, with his wife, Odudua, was the progenitor of a number of other gods and goddesses. Other gods, like Ifa, are importations or deified human beings like Shango, god of thunder.

Amazing Complexity of African Religions

Below them again come the ancestors, and perhaps we should also add the central figures of some of the secret societies, like Egugu, which are something like generalised ancestors.

These creeds are sufficiently diverse, but they all differ widely from the Masai creed, which recognizes only two gods, a good black one and a malicious red one. As man is held to perish utterly at death, ancestor worship is

unknown; it is true that they are the recipients of a cult. Compare with this again the religion of the Yao, near Lake Nyasa, whose Mulungu seems to be a sort of conflated spirit of all the departed, or of the Manganja, whose Mulungu is also ancestral, but may perhaps be equated also with Mpambe (thunder), and the complexity of African religious history will be realized.

The fact is that each man worships what gods he pleases. If he moves to a new town, he may take his old gods or worship those of his new abode. Old gods go out of fashion, new gods are imported, or even invented on the spot. We can measure the extent of the change by the description of the religion of the Temne four hundred years ago; to-day no one can recognize a single figure in the pantheon of this tribe, though Mahomedanism has not yet swept the board.

Power and Wonder of Secret Societies

One of the most striking features of native life in some parts of Africa, especially the West Coast, are the so-called secret societies. As a matter of fact, some of them are by no means secret. The Ovia society among the Edo of Benin has a secret language, and no women are allowed to become members of it, although, according to tradition, it was founded by the wife of the King of Benin, who was accused of having committed a ritual offence. Some time in November of each year the men of a village which has an Ovia "camp" retire to their hut in the bush, a little distance from the village, after it has been cleaned and put in order by the women. During the next month they are occupied in performing ceremonies for the good of the community.

They appear at times masked and dressed up in wonderful attire. Whenever this is the case, it is the law of the society that they must address each other in the "elimi" language. In point of fact, however, this language is understood by many of the older women; and on one of the most important nights, the women attend in the Ovia enclosure to act the part of a

British Empire in Africa

AN AFRICAN MEDLEY

From East to West



Technically a mendicant beggar, this typical dervish of the Sudan is fanatically devout, ever ready to fight and die for his faith



Self-conscious but satisfied. Comely Swahili women with their offspring. Indian influence is shown in the mothers' graceful costume

Photo, E. R. W. Lincoln



Swahili Darby and Joan. These coast people are of very mixed blood, but usually of good appearance and much intelligence and energy

Photo, E. R. W. Lincoln



In Sierra Leone the grotesquely awesome attains its acme in the secret society rites. Witness these Bundu devils, with every inch of human skin hidden by masks, fibre rigs, trousers, and loose boots

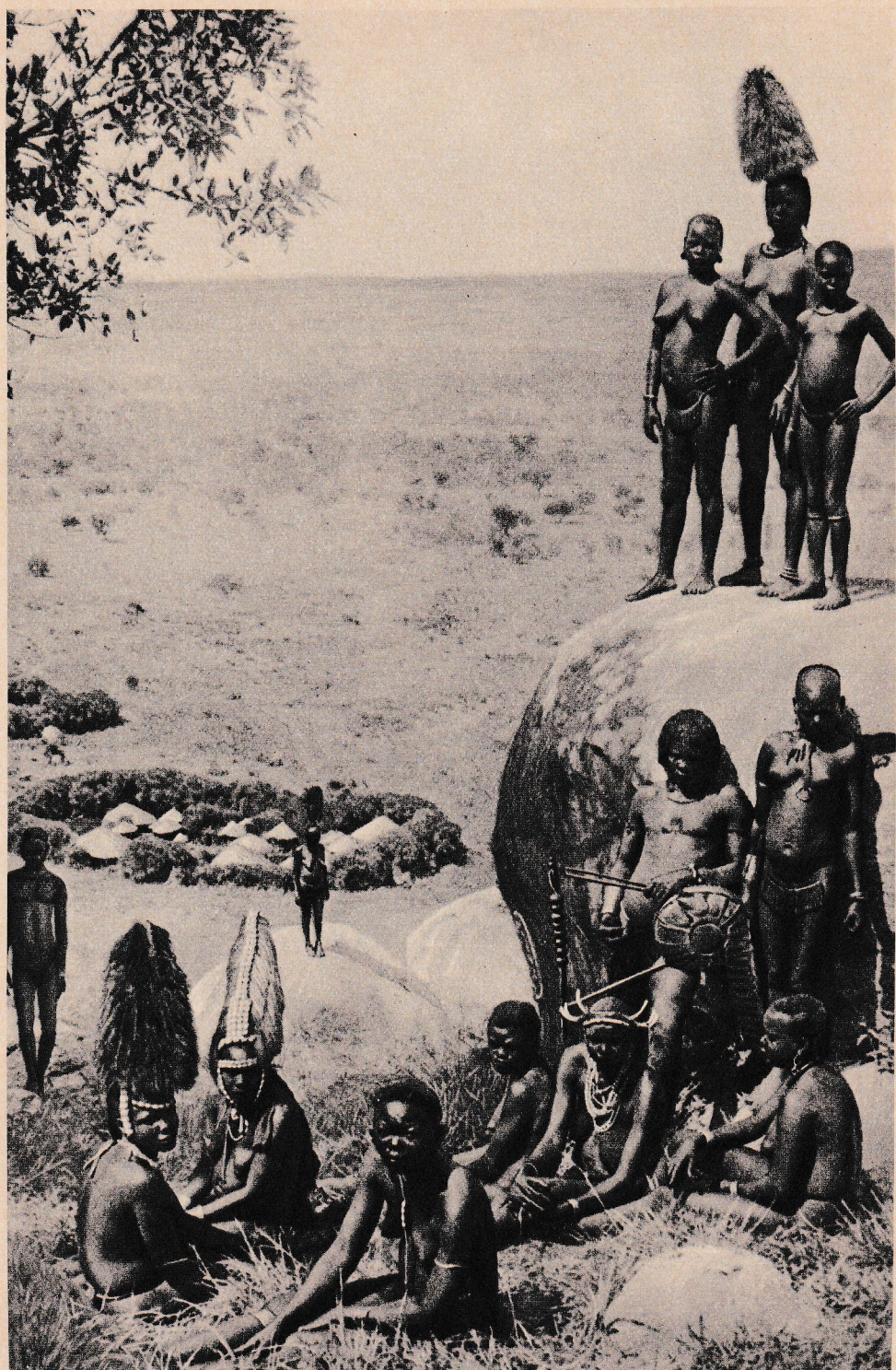
Photo, T. J. Allbridge, "Sierra Leone, A Transformed Colony"



Alined as if upon some classic frieze these Kikuyu warriors and girls have paired for the final figure of the ngoma. It marks the union of the brave and fair, the dancers being picked youths and maidens



Babies travel pickaback among the Kavirondo. The great physical strength of this tribe is well suggested in these splendid mothers



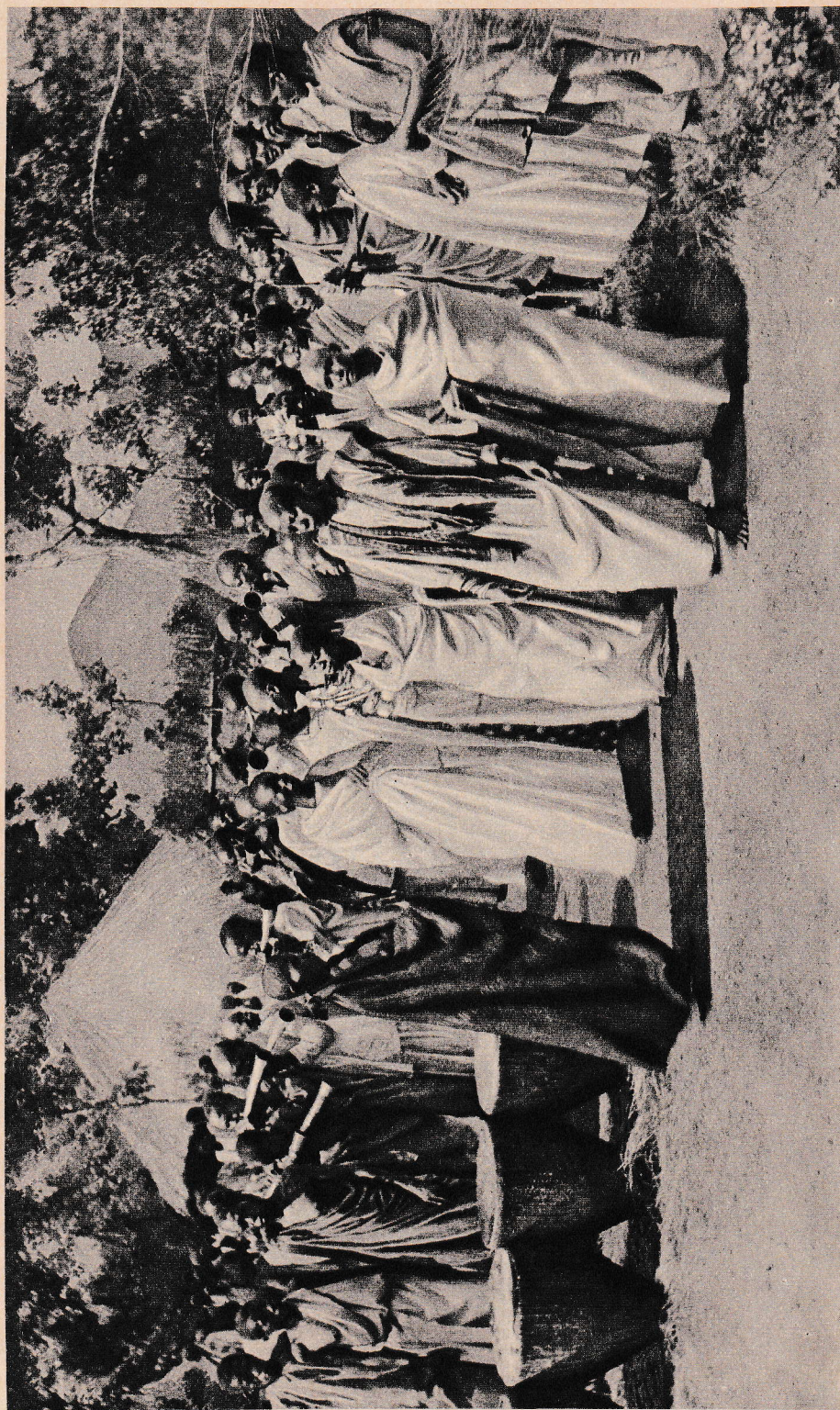
Kavirondos always take a noon siesta. A six-inch fringe satisfies their modesty, but sugar-loaf hats of monkey skin or feathers are de rigueur



Zulu women are inordinately vain and spend hours on their toilet, lavishing particular attention on the dressing of their hair



Light hearts beat under the dark skins of Zanzibar. Swahilis celebrate every event in life, from birth to death, by dancing the ngoma



Bunyoro hails the new moon with general jubilation and much religious ceremonial. For seven days and nights dancing to the music of drums and trumpets goes on without cessation in the Royal enclosure

Photo, Rev. J. Roscoe, Mackie Ethnological Expedition

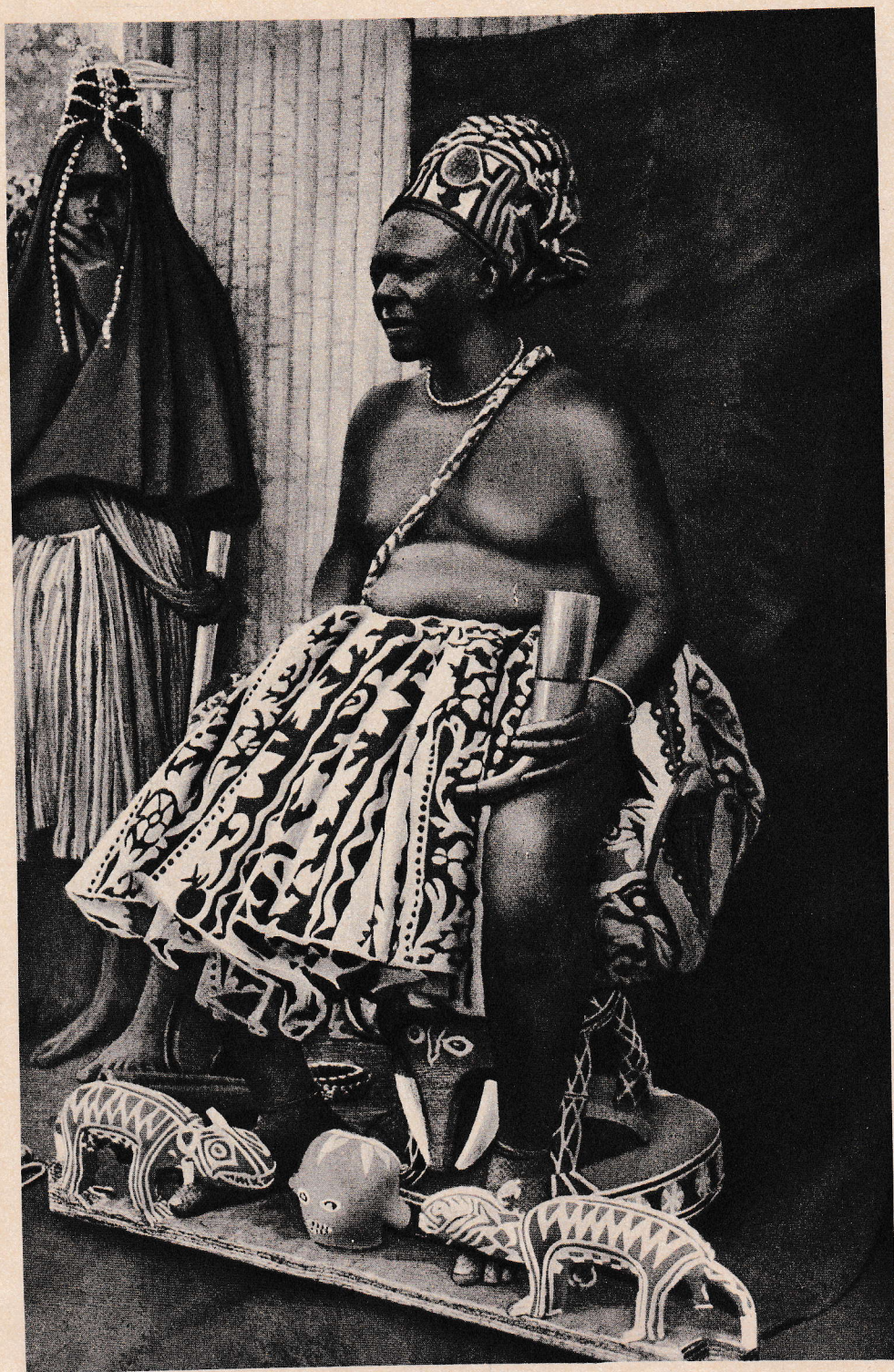


Savage dignity enhanced by raiment of civilisation. This is the King of Bunyoro with his great chiefs, members of the Sacred Guild

Photo, Rev. J. Roscoe, Mackie Ethnological Expedition



Glories of blood and state in Gambia. King Archibong II, sceptred and crowned with a flattering imitation of the Imperial Crown of Britain



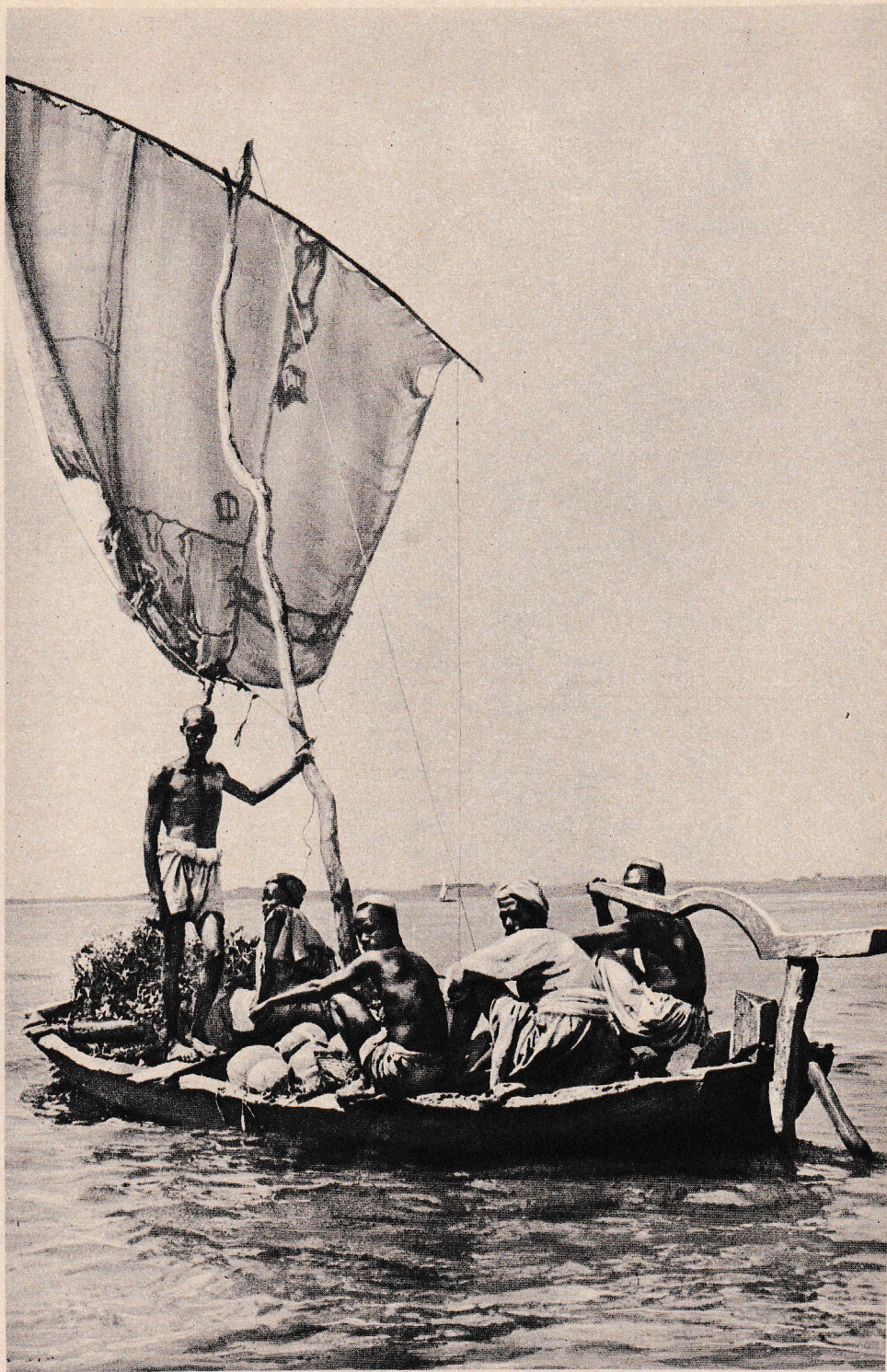
Equally awe-inspiring is his Cameroon Majesty, Basu Fondong, when seated on his Royal throne, wearing a cap of maintenance



Immemorial antiquity lives still in these Nubian women of the Northern Sudan, with their heavy draperies and Egyptian tresses



Rare craftsmanship and artistry appear in the Nubian woman's dress embroidered with conventional designs in vivid colours



Ferryman make a good living on the Upper Nile by transporting passengers and goods in crude craft like this, propelled by a mat sail

Photo, Sudan Government Railways

BRITISH EMPIRE IN AFRICA

chorus for the men's dancing. There are no secret rites to be kept from the knowledge of the women, and no tribal or other secrets are revealed to the neophyte, who enters the society at the age of eight or nine. In fact, the secrecy, such as it is, appears to be a survival from a period when the society played a greater part than it does at the present day.

Other secret societies, however, like the Poro of Sierra Leone, or the Egbo of Calabar, were of vastly greater significance; so, too, are some of the societies of the Yoruba country. The secret society at its highest is the supreme power of a tribe, or group of tribes, controlling chiefs who disregard their traditional obligations, dealing with malefactors, and dispensing justice.

The origin of most of these societies is shrouded in the mists of time, and Ptolemy's mention of "*Purrus campus*" in West Africa suggests that Poro is no mushroom growth. But there is little room for doubt that the Yoruba societies originated in the cult of the dead.

Titles for Cash in Nigeria

In some tribes the secret society is concerned with the most important feature of tribal life—the admission of the young men to full rights of manhood—but in other cases, as among the Masai of East Africa, there is practically nothing secret about the rites. The essential element of the custom is circumcision, and this is performed, not in the bush, but in front of the kraal. It is true that a boy remains at home for four days and is cut off from the society of all but his own family for this period, but compared with the customs of other tribes which seclude novices for months, or even years, the ritual is reduced to a minimum among the Masai.

Perhaps the ceremonies were at one time more elaborate, for after the four days are up, the youths dress up as women and paint their faces with chalk; they also arm themselves with bows and blunted arrows with which they shoot at the girls. To-day the significance of these customs is lost, but they may have been simplified, because the

Masai were a tribe of warriors who could not afford to seclude their young men for a long period, just when they were of an age to join the fighting ranks.

In connexion with secret societies and allied customs a curious development among the important Ibo tribe east of the Lower Niger, must be mentioned. They have a system of "titles," each of which is gained by payment of fees to those who already have the rank. In the case of the highest grades the cost may run into hundreds of pounds, the payments being spread over a series of years.

Ibo Conscription of Labour

They are mainly in kind, and the actual result of this system of years is that the old men find themselves in receipt of a secure income, precisely as if they had been subscribing all their lives to a provident society.

In another direction rites of circumcision and the like, being performed at fixed intervals, divide the young men into a series of "age-grades," and among some of the Ibo this fact is utilised to organize the labour of the community for public purposes. If a road has to be constructed, the young men are called out under a leader, who is in command of all born within a period of ten years, and there are the strictest regulations to prevent anyone from escaping his share of the work.

Negro Community of Service

In fact, so strictly regulated is the life of the young man that, if with two of his fellows he undertakes a certain piece of work for payment, they are none of them free to spend the money as they choose; if two of them, for example, bought a fowl and ate it, the third would at once report to the *ezubo*, or leader, and the two offenders would be fined for thus enjoying a meal without inviting their companion. When the young man leaves the ranks of those who are liable to be called out to do work, he becomes one of the supervisors of his juniors. After some years at this he gets another step in rank. In mature life he becomes one of the grand

BRITISH EMPIRE IN AFRICA

council and, last stage of all, he is superannuated and has no other occupation except to criticise his successors.

At the other end of the scale of political organization comes a monarchy such as Edo (Benin) where all were, until the end of the nineteenth century, the slaves of the king, and promotion to the rank of chief depended solely upon his will.

Turning now to questions of culture, it may be said that, generally speaking, there is little variation in the type of house in use in a given area, though considerable latitude may prevail within what is commonly called a tribe, that is to say, among the body of people speaking a single language or its dialects. The broadest distinction of all is between round houses and rectangular houses.

Along the Guinea coast and in the Congo the rectangular house is the rule ; in the hinterland and in Sierra Leone

the round one prevails. Of the former type the most singular variant is the house in use at Edo (Benin City). It is, from the European point of view, hardly a house at all, for in the centre of each room is a large space open to the sky ; the roof, in fact, covers the walls and passages leading from room to room. The portion of the room thus exposed to the air is sunk below the level of the rest, forming a kind of well-floor ; round the walls under the " roof " runs a raised seat of mud, but in rainy and windy weather there is little protection against the elements.

In West Africa the walls of both round and square houses are made of mud ; sometimes thick, without any wood to reinforce it, sometimes thin and rather of the nature of wattle and daub. The most important internal difference between the square and round house of mud is that the latter has a central



MUSICAL INSTRUMENTS POSSESSED WITH SUPERNATURAL POWERS

The people of Ankole do not use drums, but the king has two in his possession which are fetishes, possessing spirits which can bring good and evil to the country. These sacred drums of white cowhide are carefully guarded by priests, and the milk from a special herd of cows is daily placed before them. The drum-spirits imbibe the essence of the milk, the priests drink the remainder !

Photo, Rev. J. Roscoe, Mackie Ethnological Expedition



MASTER-MUSICIANS PERFORMING ON GOURD PIANO

Among the heterogeneous tribes of the Bantu-speaking peoples, music plays an all-important rôle. In the sowing season, during the harvesting, at state functions and tribal ceremonies, the musician is ever to the fore. But his life is not always free from care, for if a chief discovers a man with the special gift of music, he will often gouge out his eyes to prevent him from wandering far away

Photo, Dugald Campbell, "In the Heart of Bantuland"

pole which supports the roof and consists in the main of a single large room; small bed-rooms are often built against the outside walls.

A totally different scheme prevails where the hut is built of grass or reeds. The Waziba, for example, west of Lake Victoria, begin a hut by fastening the ends of long reeds together; then rods are bent and tied in circular form in different sizes, and the reeds above-mentioned are made fast to the rods in succession, so that the diameter of the bundle is continually increased. At the same time fresh reeds are inserted into the bundle, until finally an object like an inverted basket with a point at the top is formed. Then a door is cut in one side with an axe, and a little porch is erected to protect this, and when the lower ends of the reeds are fixed in the ground the hut is finished in its main features, standing some eighteen feet high and about the same breadth. All that remains to do is to put in some interior partitions.

The size of the round house is necessarily limited, so an important man

must, perforce, have a number of huts to house his family, for it is a universal rule that a married woman with children must have either her own house or, at the very least, one of a series of single-roomed tenements in a part of the compound set aside for the use of the women and children. This room is for her and her children exclusively; here they take their meals, sleep, and so on. The master of the house has his own apartments, and he shares them in turn with each wife, who has to undertake at the same time the task of preparing her husband's food.

A men's house, or meeting-place, is a common feature of the village in some parts of Africa. The Ibo, east of the Lower Niger, go further still and have a men's house, known as ogwa, attached to each compound, though at the present day women may go and sit there. The men's house is often in its origin the house of the unmarried men; there is also the single man's dwelling. The Ibo youth when he has reached man's estate, but has not yet taken unto himself a wife, will usually dwell in a

BRITISH EMPIRE IN AFRICA

bachelor's hut, where he can pursue his amours undisturbed; here, also, he buries his mother when she dies.

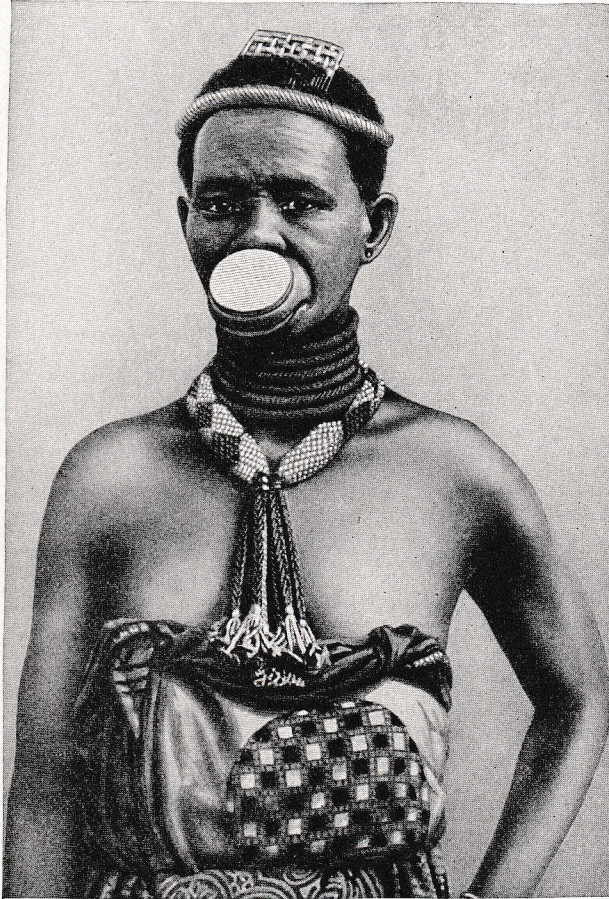
As a rule the negro town is undefended, but it is a rule to which there are many exceptions. Edo, for example, had a ditch thirty feet deep not far from the city, and many Yoruba towns have

only for the road and gates, but also for all crimes and misdemeanours committed on the highway.

Generally a large part of the revenue comes from those who attend the weekly markets, held once in four or five days in the Yoruba country, according to the length of the week. A native market

is sometimes the property of the town, sometimes of a chief; but in many cases it is held far from human habitation. It is not difficult to see which is the earliest form. When tribes were small and more or less hostile, it was the custom to meet on the neutral ground between; and before this, again, was perhaps a stage when the so-called silent trade was practised. Even to-day we find "depot trade" on frequented routes; the passing traveller sees upon a tree-stump bananas, coconuts, or other food stuffs; beside them are stones to indicate the number of cowries to be paid for each article. He helps himself, pays his dues as if the tree were a waitress there with a watchful eye upon the defaulter, and goes his way.

A market is often largely attended; there may be 2,000 women or more in attendance, even when no large town is in the neighbourhood. They take their seats upon mats or stools, and protection from the elements is usually

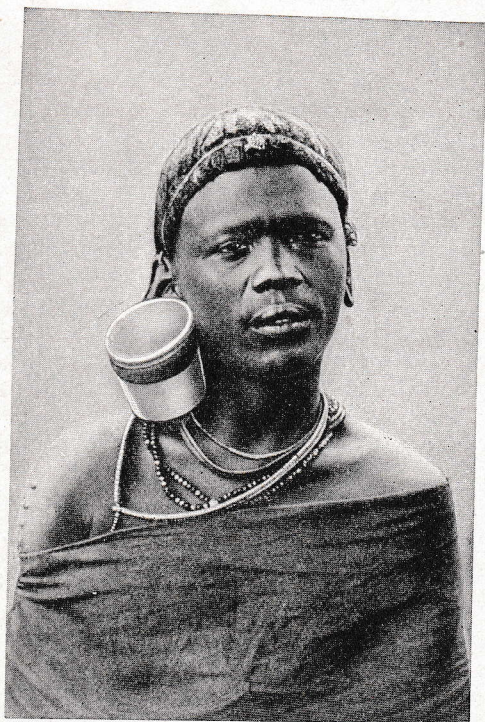


"BEAUTY" DEARLY BOUGHT

This heavy disc inserted to distend the lips and, according to the standard of beauty of the Makonde tribe in Kenya, to enhance the facial charm, recalls to mind the old French adage: "One must suffer in order to be beautiful"

walls and gates. At the gates is often found a tax gatherer, who levies a toll on passers-by; a market woman will pay from forty to two hundred cowries, that is a halfpenny or less; those who return from their farms render a head or two of maize, a few dry sticks, a handful of beans, and so on. These dues go to the chief responsible, not

conspicuous by its absence. Sometimes the market is well ordered, and the purchaser knows where to turn for the wares he wants; elsewhere one can wander up and down a maze of alleys with living walls, before one hits upon the article in demand. Men, be it noted, are there only in small numbers; they come to drink palm wine, and there may



The Kikuyu, natives of the Nairobi District, stretch their ear-lobes with weights and jampots



Buffalo headdress of Masai dandy whose hair has been arranged with fat and red mud



A Masai woman must never detach the rings from her ear-lobes during her husband's lifetime



If the ear-lobe of this Kikuyu warrior breaks, he will tie the ragged ends in a bow

FREAKS AND FOLLIES OF NATIVE FASHIONS IN KENYA

BRITISH EMPIRE IN AFRICA

be a stray blacksmith displaying wares. But on the whole the African market is a woman's affair.

It must not be supposed that markets are universal; it is interesting to note that their distribution corresponds in the main to that of the week, the days of which are often named from the markets attended, for the typical negro woman sits in the market of her own town one day in the week and makes the round of the neighbouring markets on the other days, walking twenty or

more miles a day with a load of forty pounds upon her head, and, it may be, a baby slung upon her back. This latter feature depends upon tribal custom, for some peoples hold that the market woman's baby must stay with its grandmother, and not a baby is to be seen in the long file of heavily-laden traders making their way towards the marketplace. The market is usually orderly and free from crime; to ensure this, a chief sends officials in some places, in others there is a female ruler of the market, who attends in person or by deputy before wares can be bought or sold.

The week is recognized in Africa mainly in the area north of the Equator, and there is no general agreement as to the number of days in it; the most popular week has four days; it is found on the Congo as well as the Lower Niger, but there are also weeks of three, five, six, seven, and eight days. On one day of the week work in the fields is forbidden, probably for reasons of religion, for once in each week the negro worships his god or gods. But this rest day is often the market day also, so that it cannot be regarded as a Sunday.

For the native of Africa the month, reckoned from the day on which the new moon is first seen, is normally of little significance; in fact, there are many tribes which have no names for the months, and their year is made up of "seasons," each subdivided according to the religious rites due to be performed in them. As a natural result there is a good deal of uncertainty as to the length of the year.

A festival which is found in all tribes probably is that connected with the worship of ancestors, more particularly of the fathers in West Africa; in East Africa religion in general is of the nature of a generalised cult of ancestors. It is not a little remarkable that dead ancestors are propitiated with as much fervour where there is a belief in reincarnation as elsewhere, though when the reincarnation creed is investigated, it is found that all the ancestors, who are approached with prayer and sacrifice, have, in fact, according to the native idea, again taken on human form. A



DISCOMFORT OF FASHION

The vocation of this woman of Achaia, Ibo country, is dancing, but the regulation anklet plates on her legs confine her dance-steps to a few measured "pas" made slowly and with caution to right and left

Photo, Northcote W. Thomas



WILLING SUBMISSION TO LIFE SENTENCE TO THE STOCKS

Immense ankle plates are a main part of female costume in the Ibo country. Many of them are made in Birmingham and afterwards decorated with incised designs by native smiths. The women wear them permanently, stuffing rags between the skin and the metal to prevent chafing, and walking with a curious swing of the leg to avoid rubbing the plates together.

Photo, Northcote W. Thomas

traveller in the Ibo country who interrogates a little boy or girl will, if he frames his question right, receive from his juvenile informant the confident statement that he is his deceased grandfather or uncle, or that she is her mother's sister; and older people will inform you that the child has some bodily feature that marks it as the embodiment of someone not long dead. This belief often comes out in the names given to children. The Yoruba will call a boy "Babatunde"—the father comes back—or a girl "Abiba," with the same meaning, for it by no means follows

that the sex of the person remains the same in each incarnation.

It is, however, not only human beings that come into the world as children; far and wide in Africa is held the belief that children born with teeth are evil spirits, who have to be hustled out of life as soon as possible, lest ill befall the rest of the population. If a woman loses several children at an early age, she will conclude that they are in like manner of demoniac origin; the Yoruba calls such a child *abiku*, "born to die," and says that evil spirits associated with big trees send it into the world and

BRITISH EMPIRE IN AFRICA

recall it after a short spell. But there are ways of outwitting the evildoers, for if a name is given to the child which implies that it is already dead, it may survive the allotted term, and then all will be well; the mother may, for example, call it Oku, "the dead one," or Ighekoyi, "even the bush will not take this one" (for they are exposed, not buried in the bush).

The idea of reincarnation, perhaps, reached West Africa from Egypt, but the beliefs on the subject are infinitely varied and often so confused that it is difficult to define the creed even of a

single tribe. Some of the Ewe beliefs, in the S.E. of the Gold Coast, may be taken to exemplify this; they say that the dead are in Amedzowe, which is, in many respects, a duplicate of this life. A soul in Amedzowe obtains permission from its spiritual aunt to come to the world, and often before this permission is given it has to give an undertaking to return to its spiritual relatives within a certain period, for the reborn are dearly loved by them. When such a soul comes back, therefore, the child in which it has its abode will often die young, to carry out this

promise; generally speaking, a man's fate in this life is determined for him by his spiritual aunt.

Side by side, however, with this creed we find a wholly different set of views. The supreme god Mawu dwells in Amedzowe. He it is who sits in judgement on the departing soul, and its lot in this life is determined by the Prince of the Dead, Ogiuwu. A third set of beliefs asserts that a man's fate is decided by his aklama, or genius, which seems to be the same as the Egyptian Ka. As a logical consequence of this, every man worships his Ka, or aklama, and has two figurines, one male, the other female, each with only a single arm to represent them. These aklama figurines are not far removed from dolls, for children carry them on their backs.

Where there are twins each has to carry the figurine of the other. One name for them is ame we luwo—the soul of a man. When a man dies his aklama seems to become a ngoli, or ghost, whose final destination is Tsie,



ELONGATED HEAD-DRESS OF SWAZILAND

The young women of Swaziland are well known for their beauty. Coquettishly attired in the national garment of goat-skins, she is clearly aware of her attractive features, and her coiffure is the outcome of careful meditation and manipulation.

Photo, Mrs. J. H. Harris



THE FOREST LOVERS: AN EAST AFRICAN IDYLL

His spear sheathed with a plume is the sign of the Kikuyu warrior's peaceful intentions, and by holding it the smiling maiden indicates her coy acceptance of his proposal of marriage



PAINTED LADIES OBSERVING FASHION'S DICTATES IN KUKURUKU

Fashion everywhere affords scope for the decorative artist. With pigments made of fruit-juice this lusty lass of Fugar traces a network of lines on her sister's ample back, filling in the panels with conventional designs, and pictures of animals and household implements. Some of these markings last for months, some only a week

Photo, Northcote W. Thomas

a place under the earth, the road to which passes through a river; on its banks sits Kutiamo, the ferryman, and his fee is twelve cowries. Hence the custom of putting money in the grave or under a dead man's tongue.

It is curious to note that, even where there are few or no traces of reincarnation beliefs in any other form, as in Sierra Leone, figurines are carved for twins. There is also a custom of appointing a man to be, as it were, a double of the chief, just as on the Gold Coast an important man took a slave as his Okra. The chief is not allowed to see his "double," who may demand from him whatever he pleases. Hence a chief is careful to select a friend upon whose loyalty he can rely. Not only so, but the "double" has various objects in which the life of the chief is supposed to reside; if he hammers a palm nut given him by the chief, the latter suffers from headache, and so on. In one form or another,

therefore, the reincarnation creed is found throughout West Africa.

Among some tribes, like the Ibo, twins are, or were, held in horror; the unfortunate infants were exposed by the roadside in a pot and allowed to die of inanition, or they were disposed of, usually by the old women, in some equally inhuman fashion. If the mother was spared, she was condemned to seclusion for months, and to numberless rites of purification, before she was fit to mingle with respectable mothers again. So far was the idea carried that, if a man owned a cow which calved on the same day as his own child was born, both calf and child were reckoned as twins, and both were put out of the way, the animal being eaten by men only.

Other tribes, like the Mendi, the Yoruba, and the Baganda still take this view, and the lot of a father of twins is not always an easy one; he has many duties and responsibilities. Among the Baganda both parents



YOUNG KIKUYU WARRIORS IN FULL WAR PAINT, KENYA

They are contemplating no deadly fray, but merely arrayed for a tribal dance, the spear sheathed with a plume indicating that its owner's intentions are peaceful. Ostrich feathers and paint predominate in their fantastic "make-up," and they like to adorn themselves with everything except clothes. An amusing part of their body decorations is their imitation stockings; the fanciful patterns are no traditional designs, for every dancer is his own artist

are, in a way, sacred; the father is called Salongo, the mother Nalongo, and the house is divided into two parts, one of which is assigned to the mother and children, the other to the father. A friend, known as Mutaka, is nominated, whose function it is to close the door of the hut and cut other openings for the use of the parents, a custom which may have for its object to outwit any evil

spirit that has designs upon them or upon the children.

Other observances are imposed on the parents. They must allow their hair and nails to grow—a common rite in the case of sacred beings; they must not see blood, and, for some obscure reason, they must eat plantains cooked in their skins. On the third day after birth the father of the twins goes to



FOUR LADIES OF FASHION OF TARKWA, GOLD COAST

The women now take great pride in arranging and dressing their hair in a variety of modes, and it is usually covered with many gold ornaments. The coiffure-maker and dress-maker are two of the greatest friends of these devotees of fashion



FLOWERED SILKS AND SATINS OF THE NEGRO ARISTOCRACY

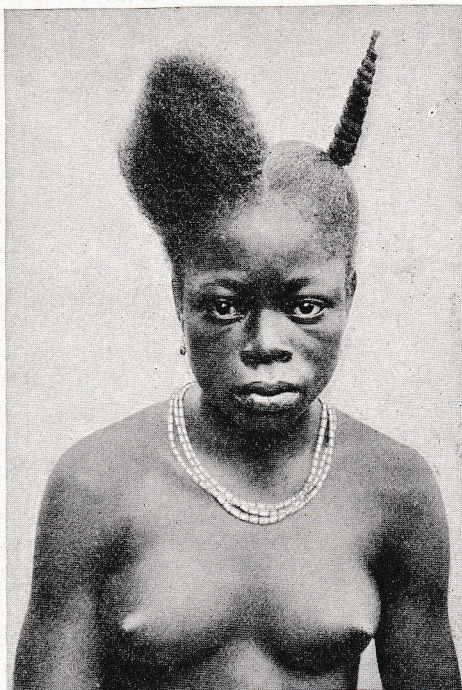
The costumes of the leisured ladies of the Gold Coast bear testimony to the assiduous study of fashion-plates. There are two classes of native women, the "lady" and the "clothwoman." The former is supposed to be educated, adopts English dress, and is above menial occupation; the latter wears only a cloth, is generally illiterate, and, consequently, becomes the drudge



Combed out, in preliminary stage



Parted ready for plaiting



Half of it plaited and tied



Plaits tied and coiffure completed

VARIOUS STAGES IN COIFFURE-MAKING

Some girls of the Gold Coast have elaborate arrangements of the hair, which is worked into a knob-shaped chignon; others favour a pair of horn-shaped projections, as illustrated, or a single spike like that of a unicorn

Photos, P. A. McCann



SWAHILI SISTERS COMPLETING THEIR TOILET

The island of Zanzibar possesses a population of an extremely heterogeneous character, and finely-built negroid types, such as these, are no uncommon sight in town or village. The Swahili tribe, of the Bantu stock of British East Africa, are no definite tribe, but a hybrid race formed by the intermarriage of Arab settlers with the original coast natives and with the negroes brought from the interior as slaves

BRITISH EMPIRE IN AFRICA

his father; he names a boy to be Salongo Mukala, the "great father," and this frees the real progenitor from a part of his burden, for he is now no longer cut off from the society of his other wives, if he possesses any. He now visits all his clan, carrying two spears, one of iron, one of wood, tied together. These represent the twins.

There are many other rites to be performed—the father and mother steal plantains from Mukulu's garden, and on the day the children are named the friend known as Mutaka kicks open the previously-closed door. A goat is sacrificed, and, as a rite of purification, the clans of the father and mother engage

in a sham fight, and so on, and, until all the customs are duly carried out, the Salongo's daughters may not marry.

Hardly though tradition with its numberless observances may press upon the negro, it cannot be said that to-day, when war and despotic rule have all but vanished, his lot is a hard one. If early to bed and early to rise make a man healthy, wealthy, and wise, our black brothers should be in the forefront of real culture. A woman rises about dawn, which for a large part of Africa means about 5.15 a.m. After sweeping out the house she will prepare food for her husband, perhaps also for herself, if work in the fields is the order of the



PROTECTING CAGE FOR THE PRECIOUS INDIGO

The cultivation of indigo once formed a highly important native industry in Sierra Leone, and indigo-blue predominated among the beautiful and indelible vegetable dyes of the country. So precious was this particular dye held to be that the common indigo dye pots of a town were given over into the custody of women, whose duty it was to keep them replenished and to safeguard them most carefully.

Photo, T. J. Alldridge, "Sierra Leone, a Transformed Colony"



FREETOWN: HOME OF TRADE AND POLYGLOT TRADERS

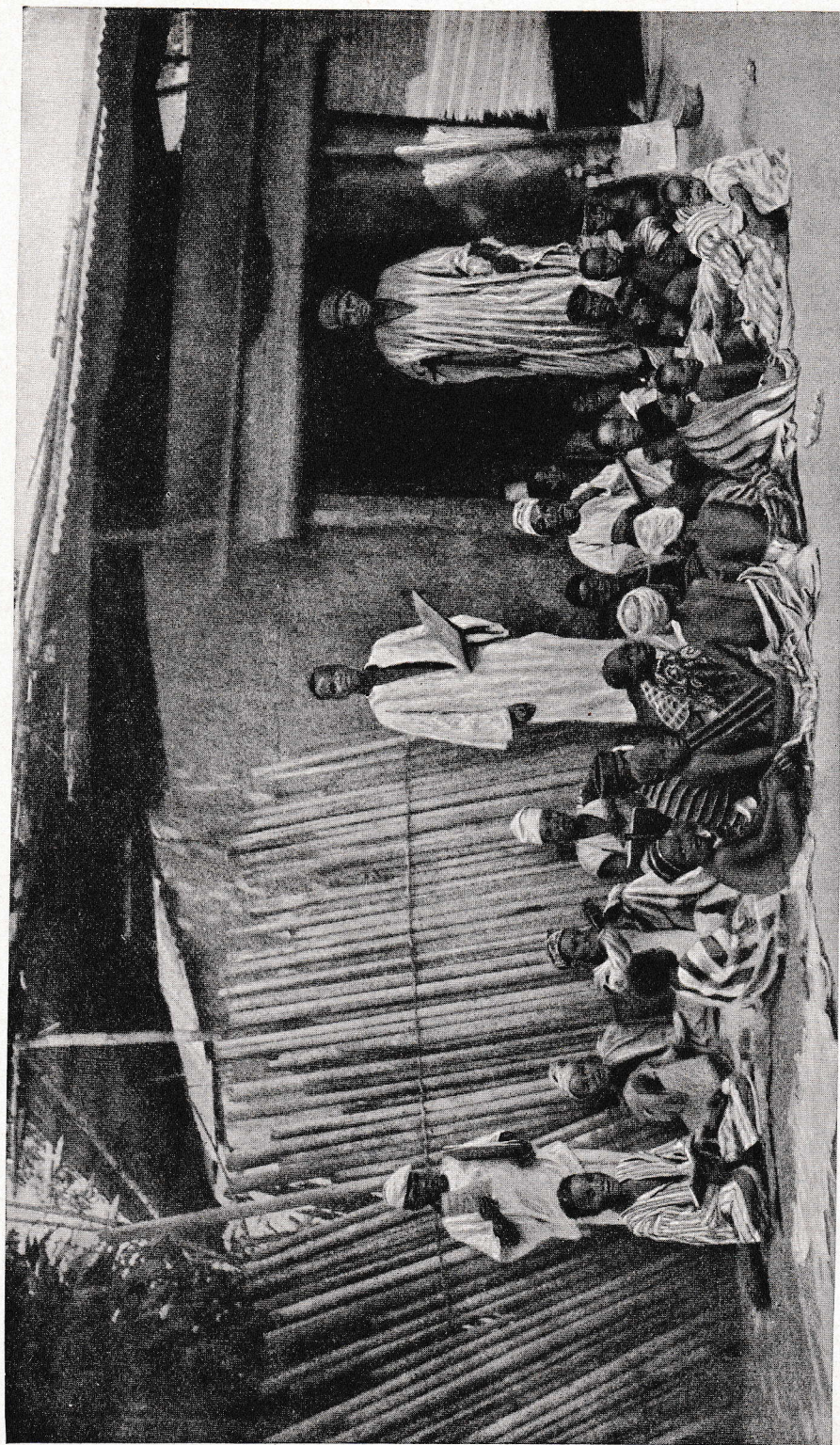
Life, movement, and colour predominate, and the motley throngs are all intent upon one thing—trade. Trade is the one goal in life of the Sierra Leonean; he is taught its secrets in the cradle. Turn where you will there is a veritable blaze of colour, yet all is harmoniously blended and all flooded with sunshine, and beyond the brilliant streets the green background of mountains rises cool and serene against the hot town

day. After a day of strenuous labour, broken by a midday rest, the worker returns home, bathes and takes an evening meal, after which he is ready to turn in soon after nine o'clock.

But field work will often occupy less than a quarter of the year; at other times, though the women are busy with babies and market and procuring or cooking food, the men have abundant leisure. They procure palm nuts, and when the women have made the oil the men paddle a heavily-laden canoe fourteen

days' journey or more, because they will gain fully five shillings more in this way than by selling at the nearest factory.

The children, never ill-treated, hardly even reprov'd, grow up into models of obedience—it is only when an evil spirit takes up its abode in them that they are naughty, and then there are magical means of subduing the intruder. Of education there is naught, but the dweller in the bush is often a happier and perhaps even a better man than the product of Western civilization.



OPEN-AIR INSTRUCTION IN NIGERIA OF THE KALIMA OR CREED OF THE MAHOMEDAN RELIGION

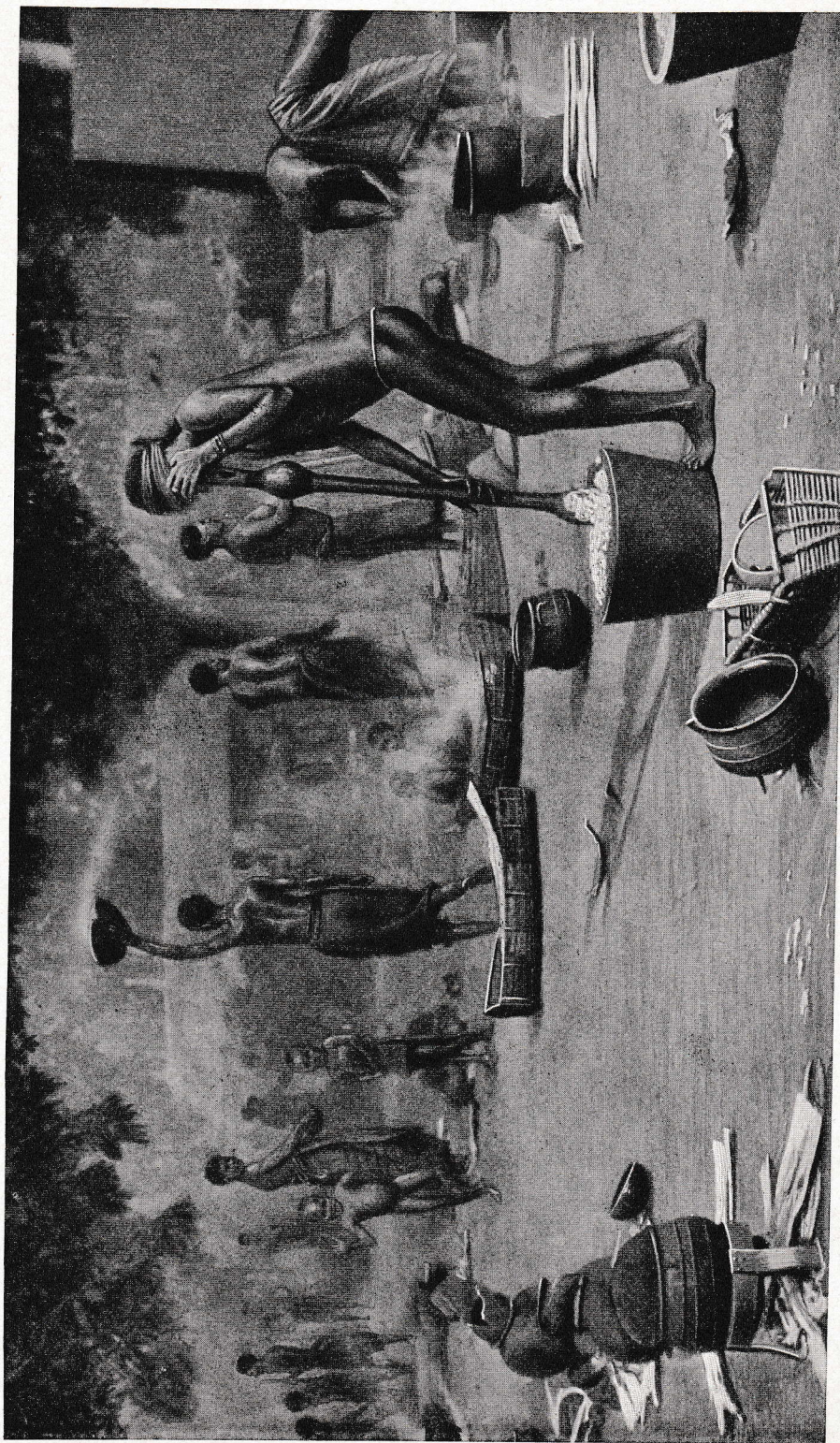
From early childhood the boys of Moslem parents are instructed in the Mahomedan faith, and many are taught while still in the lisping stage to recite in Arabic several of the prayers of the Koran. This small school-yard rings with the watchwords of Allah, Islam, and Mahomet. There are no half-measures with the truly conscientious teacher of the Holy Book, and a Moslem will deny himself and sacrifice almost everything for his faith

Photo, Major Claud V. N. Percival



KEEN YOUNG TANGANYIKA NATIVES STUDYING ONE OF THE "THREE R'S"

The difficulty in native schools is to make the scholars attend regularly, for they delight in playing truant. Once in school, however, they are attentive and good workers. Negro respect for authority is proverbial, but the authority must have solid support at its back; the "support" in this case may be adequately defined in the words of little Kim of Kipling fame: "A big stick is a good reason"



ANIMATED CULINARY PRELIMINARIES TO TRIBAL CAROUSAL IN NIGERIA

The picture breathes the excitement and bustle that usually precede the important feasts of West African tribes. Following the lines of a gipsy encampment, the preparation of food is carried on in the open, iron cauldrons of European manufacture being the chief cooking utensils; in the foreground a young girl is pounding yams with pestle and mortar. The two cultivated plants which form the mainstay of native life in Western Africa—mancos and yam—were introduced from America

Photo, Northcote W. Thomas

British Empire in Africa

IV. Three Centuries of Adventure & Achievement

By Sir H. H. Johnston, G.C.M.G.

Author of "A History of the British Empire in Africa"

THERE were quite possibly a few dark-complexioned natives of North Africa in England during the four hundred years of Roman occupation, men who hailed originally from Tunis, Eastern Algeria, or Tripoli. At any rate, if an Englishman could, by some Wellsian formula, transport himself back in time to Roman Britain, and if in south Sussex, London, Silchester, Chester, and the Northumbrian districts he went about shouting "Africa," he might meet a legionary here and there, who would reply in Latin, "Well, what about Africa?" But he would have meant just the northernmost part of Africa, fringing the Mediterranean Sea. He might not even have connected it in his mind with Egypt as part of the same continent.

At the beginning of the Norman period it became known, probably among the few learned citizens and ecclesiastics, that a Norman priest had written or helped to write in Norman-French long and tedious poems about the struggle in France and Spain between the French or Franco-Germans under Charlemagne and the Arabs and Berbers who had invaded Spain and the Pyrenean lands. In such a work there are numerous references to North Africa, dating probably from the tenth and eleventh centuries, and due to the repeated struggles of the Moors to reconquer the Iberian Peninsula.

Armada's Defeat Opens African Shores

But it was not until the reigns of Edward VI. and Mary that any conceptions were formed, or commercial interest shown, in regard to Negro Africa. Just before Elizabeth came to the throne, adventurous English seamen had attempted to evade Portuguese and Spanish jealous obscurantism and to visit West Africa. Yet it was mainly the immense and mystic attraction of India and Indo-China which led English, Scottish, Welsh, and Irish sea-captains, merchants, and mere adventurers into African coast-lands.

In the days before the Suez Canal of the later nineteenth century, when Mediterranean Europe was jealously opposed to British commerce with tropical Asia, the sea-road to India and China was round the Cape of Good Hope. This conception soon penetrated British minds; but, owing to one cause and another, could not be put into actuality till after the defeat of

the Spanish Armada. Drake's memorable voyages and adventures before that event had interested Britain in West Africa and the Cape of Good Hope. After the Armada threat came to utter failure, British captains boldly called here and there on the South and West African coasts.

In 1588, when Castile and Aragon, fused, had become in British eyes "Spain," and when the kingdom of Portugal, though still distinct locally, had as supreme monarch the King of Spain, Queen Elizabeth no longer respected the embargo placed on West Africa by the Portuguese. In 1588 she gave a charter to Devonshire merchants to trade with the Gambia River, and in 1592 a further authority to carry on commerce between the Gambia and Sierra Leone.

Earliest British Adventurers on the Gambia

In the reign of King James I., and that of his successor, still more attention was given to the Gambia. In 1620-21 that river was ascended as far as it was navigable from the sea by Captain Richard Jobson, who put his experiences into one of the most vivid books ever written about Africa—"The Golden Trade." In 1664 an English fort was built on the island of St. Mary, at the mouth of the Gambia River, and from that time onwards a British hold over the Gambia was never abandoned, until in 1807 it was made definitely a British possession, afterwards to be termed "colony," though it never has become in reality a place of settlement, a home for British people.

Similarly, British trading companies and trading settlements, more or less under definite royal encouragement, began on the Gold Coast in 1618, and during later years were equipped with real authority in Charles II.'s and James II.'s reigns.

During the eighteenth century the feeling of Britain was not so much envy at the success of the Dutch settlers in southernmost Africa as anger at their alliances with the French, and the effect of this hostile attitude on British Indian ambitions and efforts. In 1673 the island of St. Helena had been definitely recognized as a British possession, but although that was a help towards voyages to India, there was always the maritime need for a call somewhere on the coast of

BRITISH EMPIRE IN AFRICA

Africa's southern extremity to obtain further supplies of water or food. As the British at that time were constantly in rivalry or at issue with France, the French kingdom cultivated friendly relations with Holland, and even lent French soldiers to be stationed at or near the Cape of Good Hope. Long before that France had occupied Réunion (then called Bourbon) and Mauritius, and one way and another British shipping during the eighteenth century had a hard time reaching India round the Cape of Good Hope.

Britain's Opportunity at the Cape

To put an end to these conditions, the British Commodore Johnston went out during one of the many wars with France and tried to seize Cape Town; but, half-crippled by a French maritime attack off the Cape Verde Islands, in 1781, he definitely failed at Cape Town some months later. At the beginning of the war with Napoleonic France and in defence of invaded Holland, Britain's opportunity came in 1795, when she occupied Cape Town and some other points in Dutch South Africa. She withdrew from these positions in 1803, but resumed occupation in 1806. At the close of the Napoleonic wars Britain decided, in negotiation with the new kingdom of Holland, to annex Cape Colony (then much smaller than the modern state of that name) and in a way partially purchased it, of course without interfering with its Dutch population of about 20,000. During the Napoleonic wars Britain also occupied and annexed Mauritius, and began to take a definite interest in Abyssinia, Egypt, and the East African coast-line.

Dread of Imperial Responsibilities

In 1845 the British Colony of Natal was definitely founded; in the later 'forties and 'fifties Britain greatly enlarged Cape Colony, but hesitated over the question of forcibly constraining the Dutch-settled parts of the Orange State and the Transvaal to become part of "British" South Africa. They resisted, however; so Britain, after some reluctance, desisted from the attempt. But she threw a British Protectorate over Basutoland and the Diamond-fields (Southern Bechuanaland) and nibbled in surveys and conferences at the problem of annexing or protecting Namaqualand and Damara-land.

Here the advent of the British was warmly desired and invited by the 150,000 native population, but from timidity and a dread of increasing imperial responsibilities the British acquisitions were limited to Walvis Bay and the long string of "bird" islands and islets along the

South-West African coasts, valuable for their guano. In this matter Britain evinced a most unhappy modesty, for here the natives really wanted British annexation, to save them from the ruthlessness of masterless white men of several European nationalities.

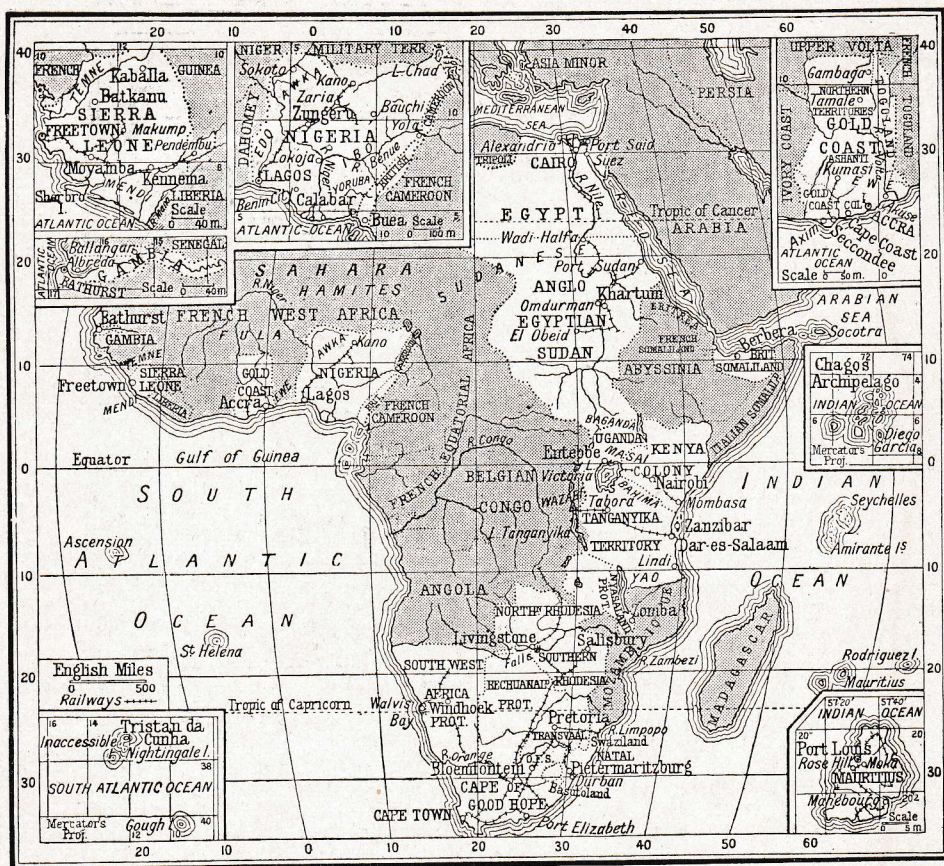
In this direction the Germans came next. German missionaries had been at work in all South Africa from the opening years of the nineteenth century, and since the British Government showed itself so unwilling to increase its imperial responsibilities in South Africa, these missionaries not unnaturally hoped the Government of the Kaiser would take up the burden. It did so. But the very missionaries of that region afterwards regretted this step. Whatever high benefits German science and hard work have conferred on East Africa and Cameroons, the military policy of the German generals or military governors of South-West Africa was in the long run disastrous to genuine German interests in these regions, as it alienated native, namely, Negro, sympathy.

Saving Egypt from Financial Ruin

There still remain, however, seven or eight thousand German colonists who, with other German-descended people in the rest of South Africa, make up a Teutonic stock of some fifteen thousand persons, an element not to be overlooked in considering the question of South Africa. But in all probability the results will be very similar to those of North America, wherein, after three or four generations, one people—racially, spiritually, linguistically, and socially—has grown up out of British, Dutch, and German constituents.

The Napoleonic wars had somehow directed British attention to Egypt, Abyssinia, and East Africa. During the first three-quarters of the nineteenth century British and French were rivals, sometimes friendly ones, in the education and even in the commercial control of Egypt. The British during the 'fifties and 'sixties did much to inspire and conduct the exploration of the Nile (till its very sources were reached) and of the equally interesting Western Nile basin of the Bahr-el-Ghazal. The French made the Suez Canal and founded the general principles of civilized Egyptian (Levantine) society. Yet Italian energy, the Italian language and commerce, had a certain share in the regeneration of Egypt.

Indeed, at the beginning of the 'eighties, it is questionable whether the Italian tongue was not the most useful European language in the lower valley and delta of the Nile. At that time, however, European intervention had become absolutely necessary to save Egypt from



LANDS AND PEOPLES OF THE BRITISH EMPIRE IN AFRICA

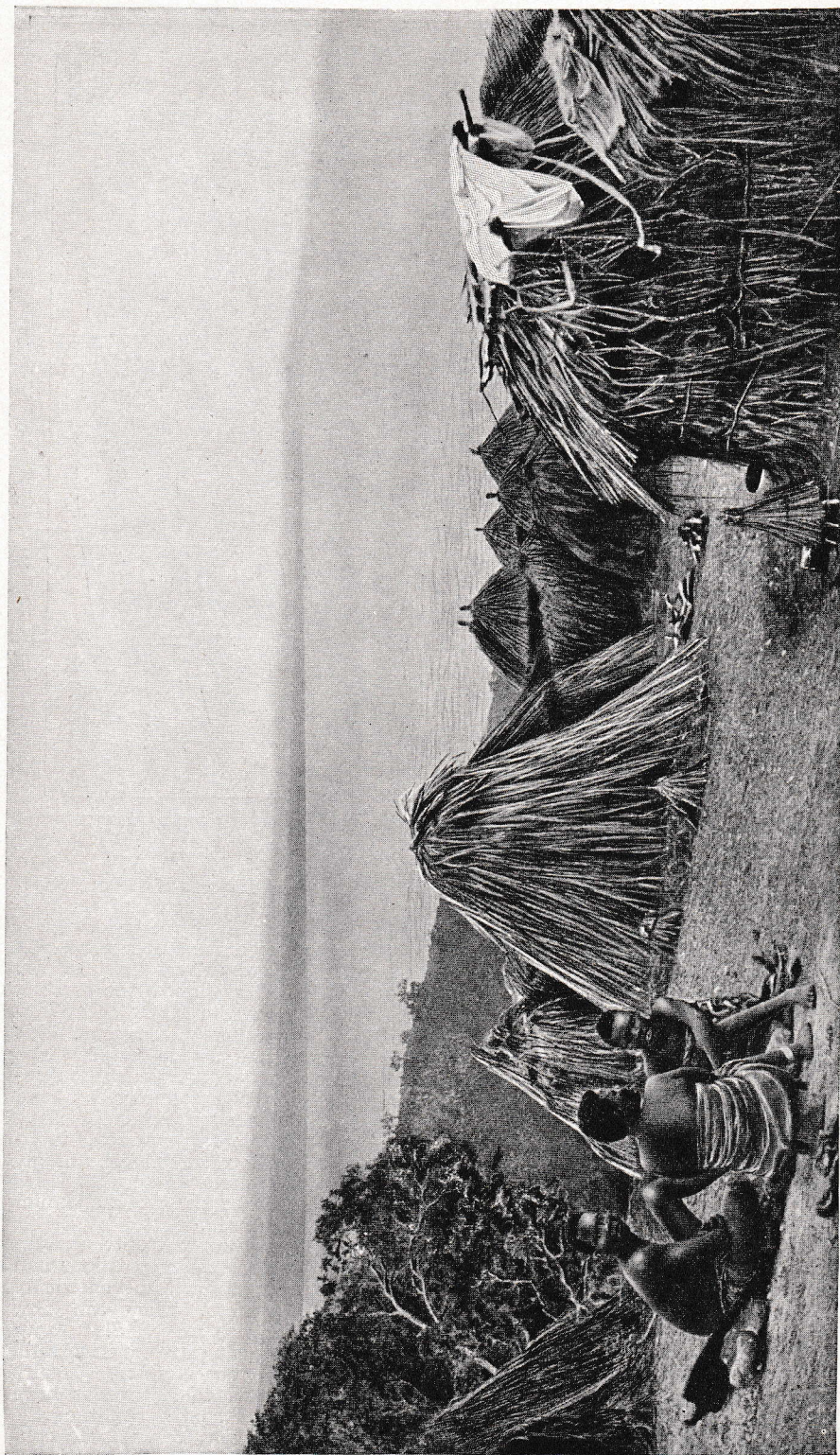
utter financial ruin after her false governance by Turkey and Turks. France drew back. The British intervened alone, and after nearly twenty years of ill-humour France consented to the sole British guardianship over Egypt.

By the close of the nineteenth century practically the whole of West Africa (except Liberia) had been divided up into the spheres of influence or the (unreal) colonies of five European Powers—Britain, France, Germany, Portugal, and Spain. Spain had, in the eighteenth and nineteenth centuries, acquired or resumed slender rights of intervention in Morocco, in Fernando Po, and in the Muni country, south of Cameroons. All these claims of control were agreed to by the other European Powers concerned. Portugal's intervention in West Africa was the oldest, and in some respects was well based on treaty and occupation, particularly so in Angola, the Azores, the Cape Verde islands, São Thomé, and Príncipe; less so in Congoland, Dahomey, and Portuguese Guinea.

But during the nineteenth century Great Britain made very strenuous efforts to increase her hold over West Africa. She

enlarged her coast forts and trading settlements at the mouth of the Gambia into a claim to the banks along the lower course of that river; she annexed the peninsula of Sierra Leone, the "castles" of the Gold Coast, and developed the trading posts on and near the Niger delta into great and extending possessions. She waged wars with native tribes who opposed her and fought against free unhampered trade; she committed a few injustices, but she suppressed the slave trade; she discovered, mapped, interpreted, and finally rendered exceedingly prosperous the whole eastern half of Nigeria, while France undertook a similar rôle in Western Nigeria.

By the close of the nineteenth century the British West African possessions had increased in area to a total extent of 450,700 square miles. They are now about 520,000 square miles. Since 1900 they have made great progress in wealth, in education, in peacefulness. Health conditions in regard to Europeans have decidedly improved as the result of the discouragement shown towards the consumption of alcohol (a deadly drug in all parts of Africa), of the unravelling of the



REED-BUILT NATIVE VILLAGE ON THE SHORE OF THE GREAT LAKE TANGANYIKA

The longest freshwater lake in the world, its length being 410 miles. Discovered by Burton and Speke in 1858, many great explorers have since visited its shores, including Livingstone, Cameron, Stanley, Thomson, and Wissmann. During the Great War the Africa Naval Expedition with armed motor-boats made its way from Cape Town to Lake Tanganyika. The expedition journeyed over 2,000 miles by land transport

BRITISH EMPIRE IN AFRICA

connexion between the mosquito and malarial fever (a priceless debt owed, in the main, to the researches and theories of Sir Ronald Ross), of the grappling with other fell tropical diseases, the building of healthier houses, and the spread of better food.

Simultaneously, the native Negro and Negroid population has notably increased. The Ashanti barbarities in the inner parts of the Gold Coast have completely disappeared, as have those of Dahomey in French territory. The Ashanti have become in almost abrupt contrast one of the most progressive and prosperous of African peoples. Mandingo tyranny in the Gambia has been transformed into Mandingo prosperity in trade and industry.

The Splendid Story of West Africa

In the main the story of West Africa, between 1843 and the present date, has been one redounding to the honour of Great Britain. Mistakes have been made here and there, wrong policies have been initiated, but then given up. Great Britain and, quite as much, France have enormously contributed to this great Western extension of the second greatest among the continents.

Circumstances arising from the break-up of the Turco-Egyptian Empire founded by Mehemet Ali in the early part of the nineteenth century obliged Great Britain, France, and Italy to intervene in the affairs of Somaliland. Much of northern Somaliland down to 1885 had been hazily governed or superintended by the Government of the Egyptian Sudan. This fiction was displaced in 1885 by the intervention of Britain and France and, later, of Italy. Somaliland, westward to the limits of Abyssinian interests and raids, was henceforth controlled by these three Powers.

Great Names in East African Discovery

In 1884 the unwieldy realm of the Sayyid of Zanzibar, a descendant of Arab princes from Muscat (Oman), was threatened by German ambitions. The Germans had made treaties with native tribes in its hinterland and demanded their recognition. This intervention threatened the destruction of a good deal of British mission work and of unofficial trade and development; for, under the agency of Sir John Kirk, the Zanzibar dominions inland as far as Nyasa and Tanganyika had almost become a British sphere of activity, with its geography laid bare by a long succession of British exploring expeditions, especially those of Burton and Speke, of Grant, of Joseph Thomson, of Stanley, and of the British Church of England missionaries. German interven-

tion virtually led to the reduction of Zanzibar sovereignty to the two small, fertile, and very interesting islands of Zanzibar and Pemba. The remainder of "Zangia" was eventually partitioned into a British and a German sphere, that of the British being named British East Africa.

By the treaties with Germany in 1886 and 1890, Great Britain showed distinctly that she intended to carry out old ambitions and proposals originating with Speke, Stanley, and Joseph Thomson; that she desired to become protectress of Uganda, of the lands round the northern half of the Victoria Nyanza, and thence westward to the natural frontiers of the Congo Basin.

When the vague Empire of Zanzibar was broken up, after the German intervention in 1884-85, Britain eventually divided the regions of its Arab sway with Germany; and thus became, under several flimsy disguises, mistress of the lands between Zanzibar and the equatorial East African coast and the north-eastern limits of the Congo basin, the confines of the Anglo-Egyptian Sudan. All this work in delimitation was completed in about 1901.

What Livingstone Did for Africa

The Khalifa-ruled Egyptian Sudan had been invaded in 1896 and the two or three succeeding years; the idiotic, shockingly cruel sway of the Arab dervishes and the Khalifa or successor of the Mahdi had been abolished, and British control was henceforth brought in a very decisive way into the lands between Wadi Halfa and Dongola in the north, and the confines of Uganda in the south.

A great factor in the development and growth of British Africa during the nineteenth century was David Livingstone. He came out as early as 1841, and established himself in Southern Bechuanaland. A Presbyterian in early life, he gravitated more in mature years towards the Church of England, and was in some ways the originator of the Universities' Mission to (East) Central Africa, which has played such a noteworthy part in later African history (Nyasaland and the Zanzibar dominions).

But he was a scientist quite as much as an evangelist on simple lines. He travelled farther and farther afield from South into Central Africa, devoting himself at first to that vast, vague country which lay beyond Portuguese explorations and influence on the west and east coasts of the continent. He was the main discoverer of the Zambezi River and its affluents, of the Victoria Falls, of Lakes Nyasa, Mweru, and Bangweolo, of the south end of Tanganyika, of the Upper Congo, the Chambezi, Lualaba, and Upper Kasai



REST AND RECREATION ON A NIGERIAN VILLAGE GREEN UNDER THE PAX BRITANNICA

Villages in Nigeria are notable for their entire lack of anything resembling town-planning, and streets are non-existent, tortuous paths winding among the circular mud huts with beehive-like thatched roofs, interspersed with an occasional rectangular building. In the open spaces natives bask in the sun in the intervals of their day's labour, while many of the village industries are carried on within full view of the community

Photo, W. T. Borchers

BRITISH EMPIRE IN AFRICA

rivers. He was the first man of scientific mind to plunge into Central Africa and describe its scenery, botany, and fauna.

In all probability he discovered many things we have since found extremely interesting in their rediscovery; but, unfortunately for his fame, his note-books and careful scientific observations were handed over to persons of narrow religious views, who in those days disliked or despised science; so that it is only by unpublished notes and allusions that the present writer became aware how deeply Livingstone had studied the peoples, languages, fauna, and flora of Central and South Central Africa.

Livingstone it was who first aroused an intense British interest in beautiful Nyasaland and the regions both north and south of the Zambezi, which he explored between 1851 and 1867, part of the time as a British Consul. He was almost directly succeeded by Dr. Robert Laws (in Nyasaland), and was the real creator of the British Protectorate over the regions between the Zambezi, Shire, and Lakes Nyasa, Tanganyika, and Bangweolo, though that Protectorate was not declared until 1889-91. Thus, not altogether unintentionally, Livingstone originated those ambitions for a continuous British sphere of protection and supervision which were to extend—and do extend now—uninterruptedly from the Cape of Good Hope to Cairo and Alexandria.

Men Who Spread Britain's Dominion

The influence of Sir Henry Loch, of Cecil Rhodes, and other British South Africans had carried the British dominion in South Africa up to the Zambezi in 1888; the influence of Livingstone, the work of Rhodes, of myself, of Alfred Sharpe, of the Moir brothers, of Richard Crawshay, Robert Coryndon, and many other gallant explorers, soldiers, administrators, missionaries, and merchants continued that dominion till the Congo basin was reached and Tanganyika was crossed.

Sir Frederick Lugard, in succession to Stanley and the Church Missionary Society men (for comparatively little of British Africa has been conquered by force of arms), Sir Frederick Jackson, myself, and others brought East Africa and Uganda within the British sphere; though Sir John Kirk from Zanzibar, and Joseph Thomson, the great explorer, had originated many of these ideas. If British explorations and interventions had counted for their due worth, the vast East African territories of Zangia should likewise have been British in their direction, from 1884 onwards.

Energy in exploration and discovery, in warfare and in justice of rule, had won for

British control (but never to be used selfishly) a governance, a direction of the fate of Egypt and of the whole Anglo-Egyptian Sudan (imperishably associated with the outstanding names of Samuel Baker, Charles Gordon, Earl Cromer, Earl Kitchener, and Reginald Wingate). British exploration from the days of Richard Francis Burton (the discoverer of Tanganyika) has established a right to direct the future of Central Somaliland; and similar British enterprise connected with the names of Mungo Park, Hugh Clapperton, Dixon Denham, Richard Lauder, Macgregor Laird, Dr. Baikie, George Goldie Taubman, and Frederick Lugard has resulted in the magnificent, highly endowed Nigeria of to-day and the rest of our West African territories.

Achievements of Three Centuries in Africa

Such was the position in the first half of 1914. Great Britain owned or supervised the countries, regions, and territories already enumerated in West Africa, in South and Central Africa, in East Africa, and in the great region of the River Nile, almost from its ultimate source to its delta. She had also acquired for this reason and that the island of Mauritius—five hundred miles south-east from Madagascar—in 1810; Ascension in the S.E. Atlantic in 1815; and the archipelago of Tristan da Cunha in the South Atlantic about the same time and for the same cause: the safeguarding of the exiled Emperor Napoleon on St. Helena.

Between 1794 and 1810 Britain annexed the Seychelles and Almirante archipelagoes in the Indian Ocean to the north of Madagascar; and took over in 1886, as under British suzerainty, the large Socotra Island, a hundred and fifty miles to the east of Somaliland.

Germany Forfeits a Million Square Miles

But the terrible war of 1914-1918 had extended from Europe and Asia into Africa. Africa indeed—as I think—was the main object of German ambitions, and there is little doubt that if in that struggle Germany had prevailed over Britain, France, Italy, and Portugal, she would have exacted the main territorial reward, compensation, or peace-price in Africa, principally in French, Portuguese, Italian Africa, but also in those parts of Africa where Britain had created no efficient nationality.

Yet the Western Alliance won in the long struggle; so that the million square miles of German Africa had been occupied and became forfeit. Togoland, a thriving German protectorate between the British Gold Coast and French Dahomey, has been divided between Britain and

BRITISH EMPIRE IN AFRICA

France; the greater part of the vast Cameroons-Congo region (about 200,000 square miles) has passed into French hands, with its northern fringe allotted to Britain and joined to the contiguous Nigeria. All German South-West Africa has become a South African State adjoined to British and Dutch South Africa, and German East Africa has passed to Great Britain's control with the exception of the Ruanda and Urundi territories, transferred to Belgium and attached to the million square miles of the Belgian Congo; and Tungi Bay, awarded to Portugal.

Germany holds no land now under her flag on the African continent, but to say that she has played no part in revealing Africa to European knowledge, has had no share in the development of African resources and products, has indebted the world by no discoveries, revelations, and additions to our knowledge of Africa, would be entirely untrue and altogether unfair.

From the seventeenth century onwards bold German navigators from the Rhine examined with care the West African coasts. In the eighteenth century a great-minded German refounded, recreated the remarkable Moravian missions, and began a really good work in evangelising

South Africa. In the nineteenth century Germans assisted to explore and map unknown Africa; German professors opened men's minds to new and true theories of African philology; German botanists, zoologists, geologists have had their names indissolubly connected with the greatest of African discoveries in fauna and flora, and the most profitable. It is impossible to tell truly the history of modern Africa, from the seventeenth century onwards down to the year in which the Great War started, without bringing in German names, without referring to German books. Africa's debt to educated Germany is very great.

Although my survey of this movement deals mainly with its enlargement of the British Empire across the seas, mention of Germany is necessitated, if it were merely because there are so many thousand Germans or so large a German-descended population in South Africa.

We can at least hope that, as it has been in America, in these very islands of North-Western Europe, in Gaul, in North Italy and Spain, though the German element in the population may lose its distinctive name, the vigour of hand and speech, the physical strength, bold hard-headedness, and industrial skill of the German peoples may remain.

BRITISH EMPIRE IN AFRICA: FACTS & FIGURES

The Countries

Consists of a number of colonies, protectorates, provinces, territories, islands and groups of islands, the self-governing Union of South Africa and the chartered territory of Rhodesia. Both the last two and the independent kingdom of Egypt are described under their own headings.

Total estimated area (excluding Egypt) 4,590,000 square miles, of which South Africa and Rhodesia make 1,245,000 square miles. Total estimated area, therefore, of countries dealt with here, 3,355,000 square miles, of which largest sections are: Anglo-Egyptian Sudan (1,015,000 square miles), Tanganyika (385,000 square miles), Nigeria (335,000 square miles), and Kenya (247,000 square miles).

Total estimated population of all British Africa 52,000,000, or, omitting South Africa and Rhodesia 43,000,000.

Government and Constitution

Constitution of British Empire is largely unwritten, but administration is based on three principles: self-government, wherever and whenever practicable, self-support, and self-defence. Government of the dominions in Africa, apart from the self-governing Union of South Africa, is on one of the following principles:

1. By legislative assembly, partly or entirely elected, and an executive council nominated by the Crown, *e.g.*, Mauritius.
2. By a governor with executive and (or) legislative councils nominated by the Crown, *e.g.*, Gambia, Sierra Leone, Gold Coast, Seychelles, Sudan.
3. By a governorial one, *e.g.*, St. Helena, Bechuanaland, Basutoland.
4. Protectorates and Crown Colonies directly administered by governors or commissioners under

the Colonial Office, with nominated advisory or executive councils, *e.g.*, Nigeria, Kenya, Togoland, Tanganyika, Uganda, Zanzibar, Nyasaland, Somaliland, Swaziland.

In the protectorates and colonies native kings and chiefs are encouraged to govern their own people, and native laws and customs are respected unless they conflict with justice or morality.

West Africa

NIGERIA (Colony and Protectorate). Area about 335,000 square miles; population estimated 17,000,000, including about 3,000 Europeans. Chief products, palm oil (about 100,000 tons annually), palm kernels (about 220,000 tons), ground nuts, cocoa, rubber, cotton, hides. Tin fields over about 9,000 square miles in Northern Provinces (average output about 7,000 tons). Large coal fields at Udi. Exports in 1920 were £16,896,000; imports, £20,149,000. Lagos is seat of government. Other trade centres are Abeokuta, Kano, Warri, Bonny, Calabar, Opobo and Port Harcourt.

GOLD COAST (Colony) with **ASHANTI** and **NORTHERN TERRITORIES**. Area about 80,000 square miles; population about 1,600,000, including 2,000 Europeans. Chief products, cocoa (about half world's supply, £10,000,000 in 1920), gold (£1,400,000 in 1919), palm oil and kernels, kola nuts, manganese and timber. Exports, 1920, were £12,352,000; imports, £15,152,000. Accra is centre of government. Other principal towns, Kumassie, Cape Coast Castle, Secondee and Axim.

SIERRA LEONE (Crown Colony and Protectorate). Area about 4,000 square miles; population about 76,000 (700 Europeans). Produces palm kernels (£1,401,676 in 1920), palm oil (about £116,000), ginger (about £30,000), kola nuts (about £478,000) and piassaba. Exports, 1920, were £2,949,000; imports, £3,548,000. Principal

BRITISH EMPIRE IN AFRICA

towns, Freetown (capital and greatest seaport in West Africa), and Bo in the Protectorate.

TOGOLAND (Colony), formerly German, now under joint Franco-British administration. Total area about 33,700 square miles, of which 12,500 square miles on Gold Coast borders is British. Total estimated population, 1,032,000. Abundantly cultivated; products similar to Gold Coast. Exports, 1919, £850,744; imports, £665,322. Capital, Lome.

CAMEROON (Colony) formerly German Protectorate. Area 295,000 square miles, divided into French and British spheres. British sphere, a strip of 28,000 square miles, on Nigerian western border. Rich in forest produce. Capital, Buea.

GAMBIA (Colony and Protectorate). Area of colony proper, St. Mary Island, four square miles; population about 8,000; Protectorate, 4,130 square miles; population about 240,000. Exports, 1919 £1,554,000, of which ground nuts were £1,173,000; imports, £1,250,000. Capital, Bathurst.

Anglo-Egyptian Sudan

Consists of fifteen provinces under military governors. Area about 1,015,000 square miles; population estimated at 4,000,000. Sudan is principal source of world supply of gum arabic (12,100 tons, £E567,000 in 1920), and ivory (45 tons, £E79,000). Best gum forests are in Kordofan. Cotton cultivation is increasing, and new dam at Makwar, on Blue Nile, will permit great extensions. Cotton exports, 1919, were £E387,000. Chief towns, Khartum (capital), Omdurman, Halfa, Meroë, Atbara, Suakin, El Obeid.

Somaliland Protectorate

Somaliland is divided between Abyssinia, Great Britain and France. British Protectorate totals about 68,000 square miles; population estimated at 300,000. Exports, hides, gums, cattle and sheep, £230,000 (1920); imports, £503,000. Chief town, Berbera.

East Africa

KENYA (Crown Colony and Protectorate). Area, 247,000 square miles; population estimated at 4,000,000. Rice, maize, cassava, coconuts and other tropical products grown on lowlands; wheat, sheep, ostrich and dairy farming thrive on highlands. Forests contain many valuable species of wood. Exports (including Uganda) were £3,564,000 in 1920; imports, £3,120,000. Chief port, Mombasa, capital, with fine harbour. Other towns, Nairobi, Kisumu and Lamu.

TANGANYIKA (Territory), late German East Africa, divided between British and Belgians. Area estimated at 385,000 square miles; population of British sphere about 4,000,000. Major portion is plateau, 4,000 feet high, with great grass steppes. Native products as Kenya. European planters grow rubber, sisal, coffee, cotton, rice, sugar, etc. Exports in 1920-21 were £1,282,460; imports, £1,728,720. Chief ports, Dar-es-Salaam (capital), Tonga, Bagamoyo, Kilwa, Lindi; other towns, Kigoma, Ujiji, Bukoba.

UGANDA (Protectorate). Area 110,300 square miles; population about 3,500,000. Exports and imports merged with Kenya. Chief product, native grown cotton (about 155,000 acres under cultivation), also coffee, oil seeds, ivory and hides. British headquarters, Entebbe; other towns, Jinja, Port Bell, Wadelai, Kampala.

ZANZIBAR (Protectorate) and **PEMBA**. Two coralline islands, area 640 square miles and 380 square miles respectively. Under a sultan and British commissioner. Sultan's coast dominions now part of Kenya. Total population about 199,000. Clove industry is practically a world monopoly; output, 1919-20, about 29,000,000 lb. (£586,000). Coconut industry also of great

importance (copra exports, 1920, £368,000). Total exports, £1,074,000; imports, £2,738,000. Zanzibar is one of the finest ports in Africa and serves as storehouse for East Africa.

Nyasaland Protectorate

Formerly British Central Africa. Area about 40,000 square miles, population 1,203,000. Largely mountainous or high plateaux. Produces cotton (crop varies from 1,000,000 to 3,000,000 lb.) tobacco (exports, 4,000,000 to 5,000,000 lb.), coffee (exports about 150,000 lb.), chillies, ground nuts and tea. Exports, 1920-21, were £670,000; imports, £508,000. Chief settlement, Blantyre; seat of government, Zomba; trade ports, Port Herald, Kota-Kota, Kasonga, and Fort Johnston.

South Africa

BASUTOLAND (Territory). Area 11,716 square miles; population (1921) 500,500. On a mountainous plateau, averaging 6,000 feet, is a fine grain producing country, and has abundant grass. Basutos rear immense herds of cattle; and wool, wheat, mealies and Kafir corn are produced. Exports in 1919 were £1,380,000; imports, £1,137,000. Capital, Maseru.

BECHUANALAND (Protectorate). Area about 275,000 square miles; population about 125,000. Former Crown Colony of British Bechuanaland, south of the Protectorate, is administered by Union of South Africa.

Protectorate is chiefly pastoral, and cattle rearing is principal industry (about 330,000 head). Trade statistics not kept. Headquarters of administration at Mafeking, Cape Colony. Chief towns, Serawe, Francistown, Palapye.

SWAZILAND (Protectorate). Area, 6,678 square miles; population estimated at 111,700. Excellent grazing grounds, and large cattle ranches (about 300,000 head). Sheep brought in large numbers from Transvaal for winter grazing; natives raise about 250,000 sheep. Agricultural produce increasing. Rich mineral deposits; about 400 tons of tin were exported in 1920-21. Gold, coal, and copper also exist, but are not largely worked. Trade statistics are merged in Union figures. Mbabane is headquarters of administration.

The Islands

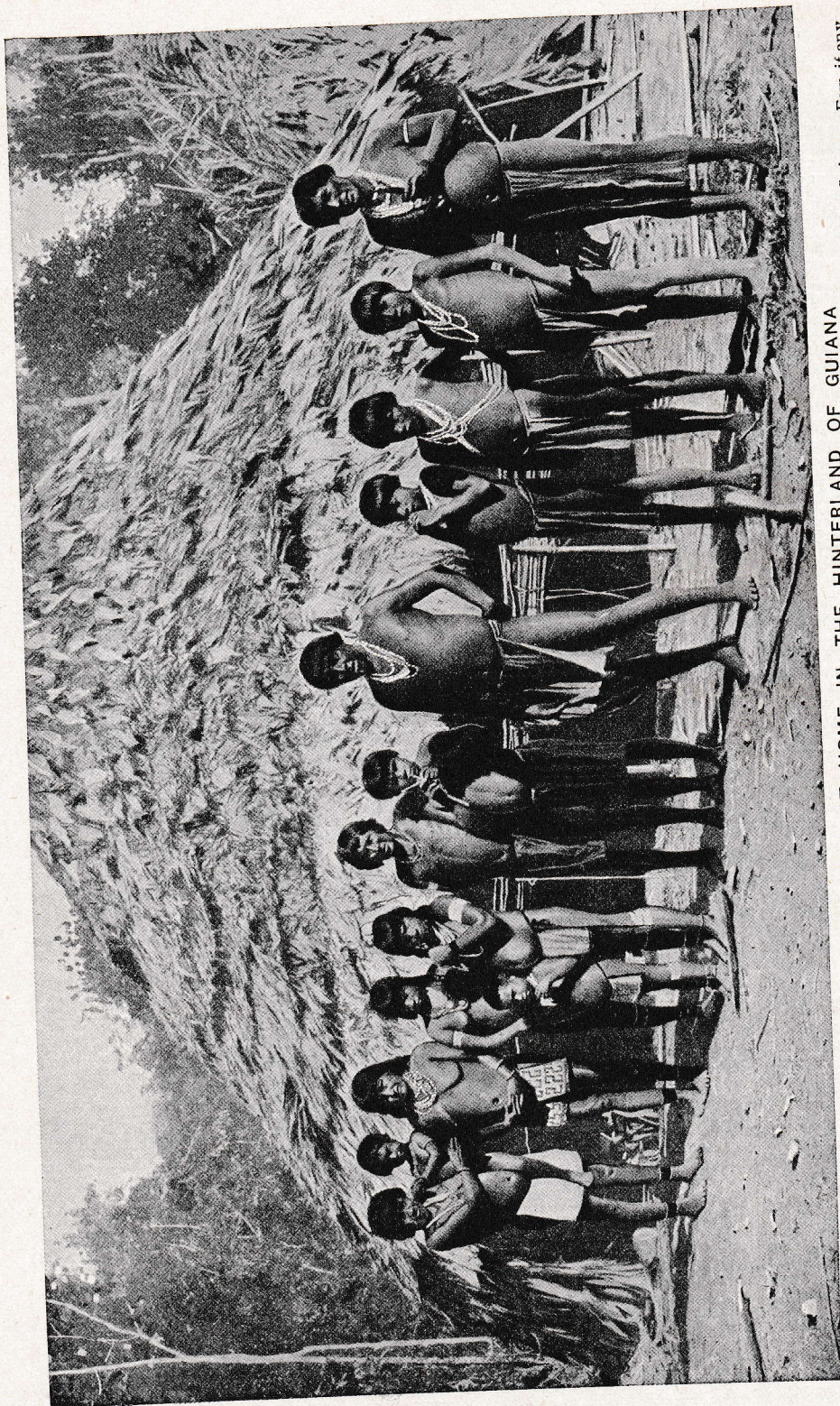
ASCENSION ISLAND in South Atlantic, under control of British Admiralty. Area, 34 square miles; population (naval and telegraph staff), about 300. Garrison station, Georgetown.

MAURITIUS, with dependencies **RODRIGUES**, **DIEGO GARCIA** and seven other islands. In Indian Ocean, east of Madagascar. Area about 720 square miles; population estimated at 365,000. Produces sugar (exports, 1919, £8,340,000), fibre, coconut oil. Exports in 1919 were £8,524,000; imports, £3,136,000. Capital, Port Louis.

St. HELENA, solitary island in South Atlantic, 1,200 miles from west coast of Africa. Area, 47 square miles; population estimated at 3,470. Industry, flax (export of tow and fibre in 1919 was 603 tons). Capital, Jamestown.

TRISTAN DA CUNHA, with Inaccessible Island, Nightingale Island, and Gough Island, are small group in Atlantic, midway between the Cape and South America. Population of Tristan, 119. Principal settlement, Edinburgh.

SEYCHELLES, about 90 islands in Indian Ocean. Total area estimated at 156 square miles; population (1921 census) 24,523. Principal island Mahé; others, Praslin, Silhouette, La Digue, Curieuse, Félicité, Amirantes, Alphonse, Bijoutier, St. François, Cosmoledo, Astove, Assumption, Aldabra, etc. Chief products, coconuts (copra exports, 1919, £96,000), vanilla (£2,340), cinnamon. Exports, 1919, £140,000; imports, £41,500. Capital, Victoria on Mahé I.



CHILDREN OF NATURE AT HOME IN THE HINTERLAND OF GUIANA

Physically a well-proportioned race, these Arawaks are American Indians dispersed over the more or less unexplored regions of British and Dutch Guiana. Few, if any, of them are found in French Guiana. They lead a very secluded life, holding themselves aloof from all other races, and support themselves mainly by the chase. In numbers they are steadily diminishing, largely as a result of their disregard of the elementary principles of hygiene